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THE AKHTYRKA ICON OF THE MOTHER OF GOD

(see article in this issue)

Feast day, July 2/15

For the 250th anniversary of the glorification

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INTERVIEW GIVEN BY HIS HOLINESS PATRIARCH PIMEN

The law on elections stipulates that religious figures may be nominated, among others, candidates for the USSR people's deputies by public organizations. What do you think has caused this new clause in the Soviet law on elections?

"This is the first time, after the Revolution, that religious figures have received the opportunity of being elected to organs of state power. Among major reforms taking place in the country since 1985, this too should be considered revolutionary. I presume that this new point represents the natural outcome of the all-round renewal of our people's life; the creation of a socialist law-governed state, and it is perceived by us as an evidence of perfecting State-Church relations. The participation of religious figures in elected organs of government, we believe, will promote perestroika and exert positive influence on strengthening the unity of our multi-national country.

"Political reform, democratization and glasnost are being implemented in the interests of all the people, including religious citizens. The urgent demand of the times is the speeding up of the country's economic and social development. At the same time, being solved is the most important problem of moral renewal of society's life—raising the dignity of human personality. A fitting role is played in this by the Church, which though separated from the state, is a component part of our society and carries out daily the moral education of her flock being solicitous that every believer be a worthy man and citizen, a good family man, and an honest worker. The Church blesses and strengthens in believers noble love for the Motherland even to self-sacrifice, the lofty feeling of life-giving communality, the brotherhood of nations of our country, and respect for all nations of the Earth, for all people—our brothers and sisters, all equally children of God.

"We are deeply gratified by the fact that being realized today is the important role the Russian Orthodox Church played right from the beginning in the formation of society's moral image, and that recognized is our Church's valuable contribution to the development of many aspects of the national and state life of the Motherland made throughout the thousand years, ever since the Baptism of Russ, and the conviction is growing that her further service for the good of our country is beneficent. Speaking of the Russian Orthodox Church, I naturally evaluate highly the spiritual potential of other Churches and

religious associations in our country in which each believer can reveal to the full the abilities given to him by God and live a life worthy of man—the crown of creation."

What do you think will be your personal part in the activities of the supreme organ of the Soviet government, if you are elected a people's deputy of the USSR?

"First of all I would like to say that I was deeply stirred by my nomination at the plenary session of the Soviet Peace Committee and of the UN Association in the USSR. I see in this a confirmation of the value of the Russian Orthodox Church's patriotic activities and peacemaking, to which I endeavour to contribute to the best of my abilities.

"If I am given the honour of becoming a people's deputy of the USSR, I shall try to promote the renewal and improvement of our country's life; the improvement of international relations; the deliverance of mankind from the blight of nuclear and other annihilating weapons, and the preservation of the integrity of creation. The implementation of this programme, which is the programme of the whole nation, is indissolubly bound I am sure, with the moral state of society as a whole and of each of its members. That is why, questions of spiritual enrichment of society: humanization of personal, family, labour and public life; service to the cause of charity, the consolidation of brotherhood and solidarity among nationalities, and other no less urgent questions, on the solution of which the progress of our Motherland depends, I see as the fields in which to exert my efforts.

"It goes without saying, that the success of a deputy's work is directly related to the nature of his ties with the electors. I shall try to meet in full the demands and needs of my electors, strive to give them the necessary support and help, for the good of our beloved Motherland."

Perestroika and believers, renewal and tradition, eternal and contemporary... Which of the processes of social development seem most important from the spiritual point of view?

"Perestroika is justly perceived by believers with deep enthusiasm. This was stated by the heads and representatives of Churches and religious associations in our country during their traditional meeting at the Trinity-St. Sergy Lavra in December 1987. At the reception of the Patriarch of Moscow and

All Russia and members of the Holy Synod in the Kremlin on April 29, 1988, Mikhail Gorbachev spoke of the contribution of believing citizens to the implementation of the plans of socio-economic acceleration of the country, to the development of democracy and glasnost, and the restoration in full of Lenin's principles of the attitude towards religion and the Church. At that meeting, on behalf of the episcopate, the clergy, monks, nuns, and the laity of our Church—citizens of the Soviet Union, I assured Mikhail Gorbachev of our full support of perestroika. In June of last year, our jubilee Local Council held at the Trinity-St. Sergy Lavra, in its message, addressed to the clergy and laity, declared: "We enthusiastically welcome the process of perestroika designed to correct the aftermaths of the past and facilitate all-round development of our society in the spiritual, social, economic and political spheres. This beneficial process also involves the life of the Churches and religious associations." The Local Council called upon all the faithful children of the Church to help in every way to make irreversible the vitally important social changes in our country.

"Lately the position of religion has really changed in our country. In relation to the Russian Orthodox Church this was manifested in the all-round assistance given by the government in the preparation for and celebration of the Millennium of the Baptism of Russ; in the handing over to the Church of a number of monasteries, including a part of the Kiev-Pechery Lavra, the first monastery in Russia, whose mission was linked with outstanding events in our history; in the registration, in the past year, of over 800 new Orthodox communities; in facilitating the building of new churches, and the solution of many other important questions pertaining to the normal procedure of Church life.

"Of special significance is the possibility opened to the Church now of renewing charitable service. This vital sphere of activity of the Church will be constantly within the sphere of our attention and care. We shall do everything for its development and expansion.

We are deeply gratified by the fact that the Churches and religious associations in the persons of their prominent leaders have been given the opportunity to take part in implementing the programmes of the Soviet Cultural Foundation, Lenin's Children's Fund, the Soviet Charity and Health Fund, and of other public organizations. We also welcome the widening participation of religious figures in the work of the mass media—this permits the public to receive timely and correct information about the most important acts in the life of the Churches and religious associations.

"Concerning your questions about renewal and tradition I shall refer to my answer to the first question in which I spoke of the great importance attached by the Church to the process of all-round renewal of the life of society and of each of its members. We perceive these two aspects of the process

as indissoluble. At the same time renewal does not exclude at all adherence to inherited good traditions. The preservation and increase of social and cultural heritage, with its spiritual and material values, enriches the life of society and gives it inner stability and integrity.

"The eternal and contemporary. Considered eternal, in relation to historical time, must be the permanent spiritual values relating to the sphere of religion and culture. They are eternal for they have fed the soul of man in all times humanizing his life. That is why the turn now to spiritual values, to the knowledge of our great cultural heritage, is so important for the present and future of our country.

"I have already said what inspires me at our time of change. I will just add that in the process of perestroika, our people came to be exceptionally active socially and politically which, I am sure, will guarantee the success for the moral improvement and genuine progress of our society.

"At the moment, especially important, without doubt, is the formation of efficient organs of supreme state power, really responsible to the people. The fate of our country depends largely on the results. I believe that the children of the Russian Orthodox Church, our citizens, will manifest deep civic spirit and do their best for the successful solution of this important problem.

"I mentioned above the specific problems of the Church today. Their solution will determine the place and role of the Church in the life of society. But the success of this service will depend on the power of love commanded by God and displayed by each of us, members of the Church, effective love for one's neighbour, which is every man and furthermore our compatriot.

"May the Lord grant us strength to be worthy of our ancestors in the service for the good of our Motherland."

(*Literaturnaya Gazeta*, March 15, 1989).

HIS HOLINESS PATRIARCH PIMEN OF MOSCOW AND ALL RUSSIA



The joint plenary session of the Soviet Peace Committee and the Presidium of the UN Association in the USSR have nominated from our movement Patriarch PIMEN of Moscow and All Russia (secular name Sergei Izvekov), and the election commission has registered the Patriarch a candidate for the USSR people's deputies.

He was born on July 23, 1910, in the environs of Moscow, now the town of Noginsk. After completing a secular education, he became the precentor of different Moscow churches. In 1927, he took his monastic vows and in 1931 he was ordained hieromonk.

After World War II, he served in the churches of Vladimir, Odessa and Rostov dioceses. For several

years, he was father superior of the Pskov-Pechery Monastery and then of the Trinity-St. Sergy Lavra.

In 1957, he became bishop and in 1960 Chancellor of the Moscow Patriarchate and a permanent member of the Holy Synod. In 1961, he was appointed Metropolitan of Leningrad and Ladoga and in 1963, Metropolitan of Krutitsy and Kolomna (Moscow).

For over thirty years, he has been a member of the Soviet Peace Committee and of the Soviet Committee for Cultural Relations with Compatriots Abroad—Rodina Society; he is also a member of the World Peace Council.

He headed the delegation of the Russian Orthodox Church to the sessions of the World Peace Council held in 1963 in Warsaw; in 1966 in Geneva and in 1974 in Sofia. In 1965, he participated in the World Congress for General Disarmament and Peace in Helsinki, as well as in the Assembly of the World Peace Council held in Berlin (1969) and Budapest (1971).

In 1971, the Local Council of the Russian Orthodox Church elected him Patriarch of Moscow and All Russia.

Patriarch Pimen is an honorary member and doctor of theology of the Moscow and Leningrad theological academies.

Patriarch Pimen of Moscow and All Russia is the initiator of the Moscow world conferences: "Religious Workers for Lasting Peace, Disarmament and Just Relations Among Nations" (1977) and "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe" (1982). The results of these conferences were presented by Patriarch Pimen in his speech delivered at the Second Special Session of the UN General Assembly on Disarmament held in June 1982. For his patriotic and peace activities Patriarch Pimen of Moscow and All Russia has been decorated with three orders: the Red Banner of Labour, the Order of Friendship of the Peoples, and the highest award of the World Peace Council—the Frederic Joliot-Curie Gold Medal.

His nomination candidate for deputy of the highest state organ of our country is a recognition of the great and fruitful contribution made by Patriarch Pimen of Moscow and All Russia to peacemaking and to uniting religious circles in the common struggle of public peace champions for lasting and just peace among nations.

His Holiness Patriarch PIMEN'S Election Programme

As a candidate for the USSR people's deputies I address you with a feeling of joy gained from this new possibility of communing with believers and non-religious compatriots of mine which only recently seemed inconceivable. Today we perceive this as a regular manifestation and testimony of the new content of the State-Church relationship in conditions of perestroika and democratization of Soviet society.

The Church, according to the law, is separated from the State. We must fulfil the law in its true form not in fear, but for conscience's sake. But the Church was never separated, and of course did not separate herself from society. The Church cannot exist outside the nation. The Church by her very calling cannot help sharing in the joys and sorrows of the people. By serving God, the Church serves the people of God. The one and the other are indissoluble. It is her history, her present and her future.

How worthily the Russian Orthodox Church has fulfilled her duty and how purposefully she has accomplished her mission to the glory of God and the well-being of His creation—man, was revealed to the whole world not long ago by the solemn celebration of the Millennium of the Baptism of Russ held in our country and, at the initiative of UNESCO, throughout the world.

This great event introduced Old Russia to the high Christian culture of Byzantium and permitted our country at that time, within a historically short period, to occupy a worthy and, in many respects, first place in the family of European nations. In all the stages in the life of our Motherland, our Church strove to be a support of the people and by her activities to be equal to their aspirations.

In the years of World War II, the Russian Orthodox Church gave up all her spiritual and material potential to support the sacrificial struggle of the Soviet people with fascism to its very victory, and then to heal the deep spiritual wounds, to assuage the suffering of the people, and to restore what was destroyed during the war.

In the post-war decades our Church did her best to avert nuclear catastrophe and save the sacred gift of life.

We rejoice and are filled with gratitude because the public has appreciated highly the patriotic efforts and peacemaking of the Church.

And today too the children of the Church, together with their non-religious compatriots, filled with deep concern for the present and future of our country, are striving with all their might to promote moral renewal, and the social and economic development of our society.

A very important task for us, we believe, is to support in every way the humanization of Soviet legislation.

In this context we attach special importance to

the adoption of the new Law on the Freedom of Conscience in the USSR.

In April of last year at the meeting in the Kremlin, we presented to Mikhail Gorbachev our wishes in regard to the new Law on the Freedom of Conscience. This theme found its reflection in the documents of the Local Council of the Russian Orthodox Church held in 1988.

The members of the Holy Synod of the Russian Orthodox Church at its special extended session, held on February 20, 1989, expressed their opinion on principle in relation to the bill which will soon become the object of discussion of wide circles of the Soviet public.

It goes without saying, that we intend to take part in the all-round discussion of the bill.

We firmly hope that the expected law will reflect all the democratic achievements and secure the beneficial changes taking place now in the relationship between the State and the Church.

Speaking as a candidate for the USSR people's deputies from the Soviet Peace Committee and the UN Association in the USSR, I consider it necessary to dwell on the programme of peaceful restructuring of our society. For peace is not just good-neighbourly and friendly relations between nations and states, but the absence of hostility within society, between social and national groups, collectives, in families and between persons.

Peacemaking is one of the commandments of Christianity: *Blessed are the peacemakers: for they shall be called the children of God* (Mt. 5. 9). In the language of the Church the word *peace* expresses the totality of goodness, the plenitude of life in harmony with the surrounding people and nature.

In the centre of the renewed system of values in our country man is affirmed today. And it is precisely each human personality individually that must implement the great reconstruction: starting with himself, with his moral cleansing, with the renewal of his inner self, and winning peace within himself. The Church calls on her children to adhere unslothfully to the Christian ideals, to keep and strengthen in the family such incorruptible spiritual treasures as love, chastity, and readiness to sacrifice for each other's sake. We know that in such families the new generation is growing up in conditions of love of God and one's neighbour, and loyalty to the Motherland.

At the same time, inasmuch as the moral values preached by us bear a general human character, we believe that our efforts will promote also the spiritual renewal of the whole society.

The normal tendency of life in our society depends directly on the state of the relationship between nationalities. Active participation in improving and beneficially developing this relationship is our religious and public duty, our every-day task.

The Church teaches that every man, who is the image and likeness of God (Gen. 1. 26), is our neighbour (Mt. 22. 39) whom we are called upon to

love. Hence the active position of the Church in relation to charity, care for the sick, invalids, orphans, the elderly, the lonely, and all who are in need of human sympathy and warmth.

We are deeply satisfied with the fact that in our days religious people are given possibility to do much good for society in this field of the Church's activity, highly important morally and spiritually.

We consider it our duty to help the victims of alcoholism, narcomania, and prostitution to return to a healthy and full-blooded life through moral cleansing, and by finding inner peace.

Genuine social justice, for which we are all striving, will unquestionably help to overcome social conflicts, whose nearest causes are economic failure, disorganization in the system of health service, underestimation of the significance of culture in the life of man and society, and other negative phenomena. In this connection we must endeavour to abolish discrimination in wages of many professional groups; increase state allocations for the protection of the family, motherhood, childhood, and old age, for the development and improvement of public health services, for offering access to each citizen to cultural values which stimulate the spiritual development of the personality, and for the protection of the environment and monuments of history and culture.

We consider it necessary that the doors, confining citizens who have trespassed against the state laws, be opened to the servants of the Church, who are ready to preach peace in order to awaken the conscience of prisoners, to reconcile them to society and men, and to illumine them with the light of Christ.

I have already mentioned the necessity of improving the economy, which should be stingy in evil and lavish in doing good, we see big reserve, which will promote economic development aimed at raising people's well-being, in shifting funds from the production of weapons to the production of consumer goods. It will be the fulfilment of the dreams of an ancient prophet about the time when nations *shall beat their swords into plowshares and their spears into pruninghooks* (Is. 2. 4).

We can easily achieve this because our country is worthily succeeding in international peacemaking. The new political thinking, the fruitful persistency in advancing, together with other states, to stabilization of international relations, to nuclear disarmament, as well as the unilateral peace initiatives of our country's leadership testify to the goodwill of all the Soviet people and to our steadfast effort to achieve universal and just peace.

In this connection our most important task, as formerly, is concern for the cause of peace among states and nations, for delivering mankind from a nuclear and ecological catastrophe. War and the predatory exploitation of natural resources, the pollution of the environment, and the mutilation of the marvellous God-created face of the Earth are grave sins against God and man. By saving the present from

destruction we ensure peace between ourselves and our posterity.

Who takes one's life loses inner peace. The psychology of violence, the flouting of the laws of nature, and the permissibility to do everything, have become, to our common sorrow, deeply rooted in our society. The breaking up of families, crimes against childbirth, and moral degradation are the results of perversion by men of their spiritual and physical natures.

Such peace is far from true peace which is a fruit of the right attitude of man to man and to his environment.

The Church has with what to oppose modern spiritual devastation. Christian tradition is orientated on human personality, unique and morally responsible. The Church will oppose the rich spiritual heritage of centuries to the expansion of mass culture; self-denial for the good of one's neighbour to the consumptive attitude to life; the sermon on mutual love and peace throughout the world to the cult of violence, cruelty and war.

Christianity lies not in silent conviction, but in the might of its deeds, says one of the eminent saints of the Early Church, Ignatius of Antioch.

Today I stand before you both as a clergyman, called to do so by God, by my faith and conscience, and as your co-citizen. You have entrusted me with high responsibility, and I shall do all in my power to respond to this by promoting the good of our Motherland and not to fail the trust you placed in me.

I shall conclude my address with the words of the Holy Apostle Paul: *The Lord make to increase and abound in love one toward another, and toward all men, even as we do toward you* (1 Thess. 3. 12).

Metropolitan ALEKSY of Leningrad and Novgorod

Metropolitan ALEKSY of Leningrad and Novgorod (secular name Aleksei Ridiger) was born in 1929 in the city of Tallinn.

In 1949, he finished the Leningrad Theological Seminary and in 1953, graduated from the Leningrad Theological Academy with the degree of Candidate of Theology.

In 1950, he was ordained deacon and that same year, priest. He was appointed rector of several churches in the Estonian SSR.

In 1961, he was professed and that same year consecrated Bishop of Tallinn and Estonia.

From 1961, he was Deputy Head of the Department of External Church Relations of the Moscow Patriarchate.

In 1964, he was elevated to the dignity of archbishop and appointed chancellor of the Moscow Patriarchate and permanent member of the Holy Synod of the Russian Orthodox Church.

From 1965 to 1968, he was the Chairman of the Education Committee of the Holy Synod.

In 1968, Archbishop Aleksey was elevated to the dignity of metropolitan.

In 1986, he was made Metropolitan of Leningrad and Novgorod, and administrator of the Tallinn Diocese.

Metropolitan Aleksey participates actively in the ecumenical movement. From 1961 to 1968, he was a member of the Central Committee of the World Council of Churches.

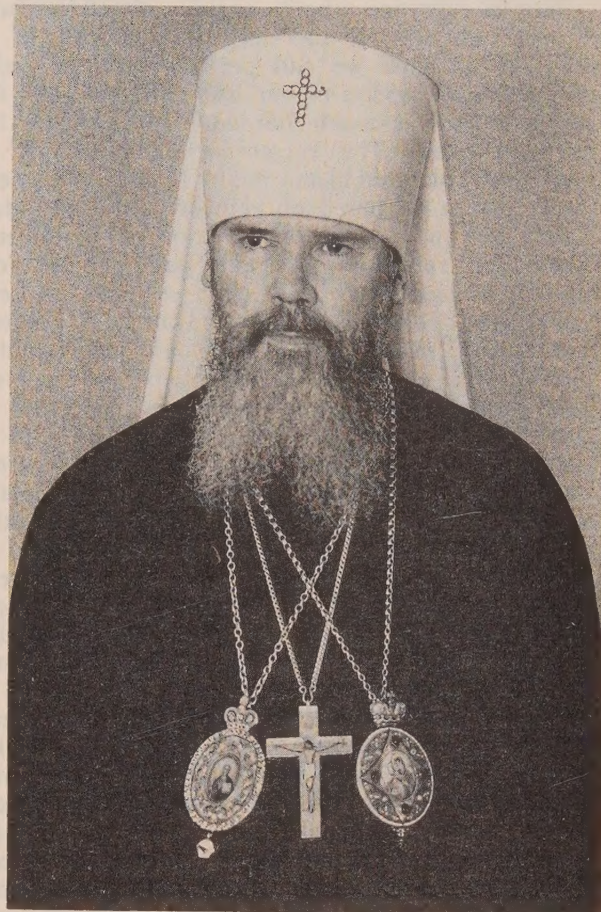
From 1964 to 1986, Metropolitan Aleksey was a President of the Conference of European Churches (CEC), and since 1987 he is the President of the Presidium and Advisory Committee.

Metropolitan Aleksey is the initiator and chairman of the seminars of the CEC member-Churches in the Soviet Union, and Churches cooperating ecumenically with it held at Pukhtitsa Convent.

Metropolitan Aleksey takes an active part in the peacemaking of the Russian Orthodox Church and in the work of public organizations in our country.

Since 1962, he has been a member of the Estonian Peace Committee, since 1963, a board member of the Soviet Peace Fund, and since 1975, a member of the Council of the Rodina Society. Since 1980, he has been a Vice-President of the USSR-India Friendship Society, a board member of the Estonian Society for Cultural Relations with Foreign Countries; a member of the Leningrad Region Peace Committee and a board member of the Leningrad branch of the Soviet Peace Fund.

In 1977, Metropolitan Aleksey was a delegate to the World Conference, "Religious Workers for Lasting Peace, Disarmament, and Just Relations among Nations" and in 1982, a guest of honour at the World Conference, "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe,"



held in Moscow. Metropolitan Aleksey has been a delegate, a number of times, to other peace conferences both in our country and abroad.

Since 1983, he has been a member of the Public Commission of the Soviet Peace Committee for Contacts with Religious Circles for Peace.

Metropolitan Aleksey of Leningrad and Novgorod is a member of the Soviet Charity and Health Foundation.

For his patriotic activities and for the cause of peace, Metropolitan Aleksey was awarded in 1979, the Order of Friendship of the Peoples; in 1988, the Order of the Red Banner of Labour; as well as medals of the World Peace Council, the Soviet Peace Committee, and the Soviet Peace Fund.

Election Programme of Metropolitan ALEKSY

Just as everyone who is anxious about the future of our country, I am deeply convinced of the necessity of what we call perestroika, i. e. radical reforms in all aspects of our life, although I am fully aware that it is much harder to reconstruct than to build anew. The reconstruction of social and economic structures in the field of culture and health services must be based on reform in the attitude of people one to another; on rejection of any form of domination, repression, and exploitation in any form, and on struggle with egoism in its broadest sense.

Christian doctrine is deeply moral in its very essence, that is why, the real rebirth of our society without the Christian element seems impossible to me. Never have people been so spiritually estranged from one another; never have they been so indifferent to one another as in the present world, in which the most diverse technical canals and means of communication bring to men information about the life of their brothers all over the world.

Christian ethics is called to become that powerful means which will permit us to overcome people's estrangement and spiritual alienation, and thereby draw us close together, unite us as brothers and sisters, in order to build a happy future for ourselves and our posterity. My work since 1961 in various world organizations and in the Rodina Society, through which contacts with our compatriots abroad are maintained, has invariably shown how important is the Christian human factor, personal contacts for the removal of numerous artificial barriers standing between people.

For Christians the appeal of Jesus Christ to be merciful to all without exception, which sounded almost two thousand years ago, is an immutable moral law.

Only charity can guarantee correct understanding of what is real evil; to suggest the right ways of fighting it; can serve as a reliable guarantee against the turning of the struggle with evil into a screen to hide egoistical interests—personal or collective.

Charity organically includes in itself care for the health of people. It is extremely important to do everything possible to make the people of our generation and posterity healthy, not only physically, but morally too. Innumerable times we have been convinced of the fact that man whose morality has been shaken ruins his own physical health and that of his kin.

Both our compatriots and citizens of other countries are more and more concerned about the state of our natural environment, the so-called "ecological problem." But not all who are concerned for the fate of our environment understand how closely its fate is connected with the moral health of people. For the negligent, predatory and egoistical attitude to the soil, water, forests, and minerals, is the direct cause of the unhealthy state of the human soul, when man does not consider either those with whom he is living now or the future generations.

Many are concerned no less for the deficiency of culture in our society. This anxiety is well grounded, for the deformation of the human environment, whether natural or cultural, in its turn exerts a pernicious influence on man.

Proceeding from what has been said above, if I am elected a USSR people's deputy, I shall:

- constantly strive for humanism in Soviet law and general state programmes;

- take the most active part in solving questions of interest to the general public relating to the freedom of conscience and to the solving of national problems on the principle of equal rights for all nationalities, languages and cultures;

- strive for guaranteed protection of moral and physical health and the organization of care for all age groups of the population without exception;

- initiate the creation of joint, scientifically based, State-Church programmes, aimed at solving various problems in the field of charity, health service, protection of nature and cultural monuments, and the study and popularization of our national spiritual heritage;

- make use of my position as deputy to instill an honest and conscientious attitude towards labour as one of the highest moral obligations of man;

- make use of my position as deputy to support the lawful rights of organization of humane aid to people;

- use my position as deputy to struggle for a new humane relationship between states and nations of different countries; for the improvement of international relations; for disarmament; for drawing nearer and mutual understanding of people throughout the world, actively utilizing the possibilities available in inter-religious cooperation, on the basis of my many years of experience gained by working in diverse religious, peace and public organizations.

Metropolitan PITIRIM of Volokolamsk and Yuriev

Metropolitan PITIRIM of Volokolamsk and Yuriev (Konstantin Nechaev) was born on January 8, 1926, in the town of Kozlov (now Michurinsk), Tambov Region, into the family of a hereditary clergyman.

In 1943 Konstantin Nechaev entered the Moscow Institute of Railway Engineers, then the Moscow Orthodox Theological Institute which was later reorganized into the Moscow Theological Academy, from which he graduated in 1951 with the degree of Candidate of Theology. Ordained deacon in 1952 and priest in 1954, Konstantin Nechaev was appointed docent and later professor of the New Testament Chair of the Academy. In 1959 he was professed with the name Pitirim and appointed assistant rector of the Moscow theological schools.

Since 1962 Archimandrite Pitirim has been heading *The Journal of the Moscow Patriarchate*,—the Russian Orthodox Church's monthly, and since 1963, when he was consecrated Bishop of Volokolamsk, the Publishing Department of the Moscow Patriarchate. In 1971 he was elevated to archbishop, and in 1986—to metropolitan.

Headed by Metropolitan Pitirim, the Publishing Department has done a lot in providing the parishes of the Russian Orthodox Church with liturgical books. Holy Scripture and theological books are being published.

Metropolitan Pitirim pays great attention to the revival and popularization of Russian church singing. Three church choirs have been formed on his initiative which give concerts in this country and abroad. For the Millennium of the Baptism of Russia the Publishing Department has issued a series of records of church music performed by the best parochial and monastic choirs.

Metropolitan Pitirim does much to present the Church through the media of TV and photography. During the recent years more than 30 documentary films have been produced with the direct participation of the Publishing Department.

Metropolitan Pitirim is widely known as a theologian. He has written and published more than 70 articles in theological and ecclesiastical journals and collections, as well as studies on modern problems in secular editions. He is the author of several books published abroad devoted to the life of the Russian Orthodox Church and ecclesiastical art. Since 1986 Metropolitan Pitirim has been heading the editorial board of the *Theological Studies*, whose member he has been since 1956.

Metropolitan Pitirim is Doctor of Theology at the Moscow Theological Academy, the Prešov Theological Faculty (CzSSR) and the J. A. Comenius Theological Faculty in Prague.

Metropolitan Pitirim is a member of the Central Council of the Union of Soviet Societies for Friendship and Cultural Relations with Foreign Countries, Vice-President of the USSR-Italy Society, a member of the board of the USSR-Australia and the USSR-Sweden



Societies, a member of the Soviet Cultural Foundation's Board. He is also a member of the Council of Directors of the International Foundation "For the Survival and the Development of Humanity" and of the Council of the International Foundation of the Slavonic Literature and Culture and of several other societies for friendship.

Election Programme of Metropolitan PITIRIM

There is a direct connection between problems of organization of material production, consequences of modern technological processes, ecology, demographical situation, the attitude to man in the health and service sphere, and, finally, problems of education, preservation of historical memory and cultural values on the one hand, and the moral state of man and society as a whole, on the other. The path to solving these problems lies through a change in man himself, a change, which in the language of the Church is conveyed by the Greek word *metania* (change of mind or intellect) and the Russian word *pokayanie* (penitence), and which in the modern political parlance has come to be known as a new thinking, i. e. a search for new approaches and new sources of positive energy

capable of humanizing all aspects of the life of society and raising the spiritual and material standards of man's life.

Proceeding from this, I intend in my work as a deputy to support all programmes aimed at humanizing society and providing the people with sound spiritual and bodily nourishment.

I feel obliged to oppose all overt and covert attempts to return to old cliches or hamper the introduction of progressive methods of economic management and the improvement of the life of our people, to come out against attempts to deprive our country of hope.

What exactly can I do as a bishop elected people's deputy?

To begin with, I should like to open for my countrymen the treasury of experience, wisdom and traditions which lie hidden so far. The experience of many generations, which lived and worked on our Earth, the social and moral experience, has been preserved in the traditions of the Church. Practical future of our country can be built only on a practical experience of the past, with due regard for the laws according to which the country has been living over a millennium.

I am profoundly convinced of the pre-eminence of moral laws over all social ones. I am positive: a host of topical economic, national, ecological and other problems can be resolved if the moral situation in society is rectified.

Over the last four years broad public circles have learned much of what had been concealed for a long time. Glasnost has flooded us with negative information. This stage in the life of society is just as unavoidable as it is natural, but it can't serve as a basis for the further construction. A positive potential is needed for creation and rehabilitation. The time has come for amassing and disseminating the positive experience accumulated by our people.

I intend to put forward the following proposals:

- guided by the principle of the moral improvement of economy, to use capital investments to fund social and cultural programmes, such as education, public health, protection of monuments of history and culture, protection of mother and child, housing construction and social security. These fields should be given priority in terms of allocations. The legislative body should be kept fully informed of the structure of the aggregate social product and its adequate distribution in between the social and industrial spheres;

- guided by the principles of organized charity, to guarantee by law the rights of enterprises to socio-moral actions and to give the enterprises engaged in charity the most favourable status in terms of finance and economy;

- recognizing the primary importance of culture as a humanitarian sphere having spiritual and moral significance, to work out and implement special state cultural programmes, such as restoration of monuments and objects of cultural value, including the creation of an infrastructure ensuring access to cultural values

for our citizens; collecting the national cultural property both in and outside the country; publishing of books aimed at educating and spiritual reviving man and society; encouraging the activity of cultural finds and similar organizations as a form of public management of cultural actions; creating joint (by the state and charity funds) scholarship programmes for fundamental scientific and cultural research and reconstructing particularly significant cultural monuments, etc; ensuring direct cultural contacts between the states and their citizens.

As a bishop of the Russian Orthodox Church I consider the adoption of a law on the freedom of conscience and on religious societies to be one of the urgent tasks to be tackled by the legislative body. This law should express new approaches to the State-Church relations in the period of social renewal, correspond to the international pacts on human rights and ensure for all citizens the possibility to profess their religion individually or jointly, privately or in public. Moreover, the Churches and religious associations should be able to use the vast possibilities for participation in the moral improvement of society, in cultural and educational work and in public actions aimed at preserving the sacred gift of life and man's natural environment.

As a clergyman, people's deputy of the USSR and member of the Board of the Soviet Cultural Foundation, I set myself the following aims in my ecclesiastical and social work:

- to promote the activity of the Dolg (Duty—Ed.) Union, whose efforts are directed at physically and morally rehabilitating the soldiers who have returned from Afghanistan and who are badly in need of social protection. To this end, a rehabilitation centre will be set up in Volokolamsk with the help of Soviet public organizations, which will concern itself, among other things, with organizing family farms, training invalids in various crafts, with due account of their physical abilities, solving the problems of employment and education, organizing summer holidays for unorganized and poorly provided for veterans of the Afghan war,

- to support programmes providing for the assistance of invalids;

- to carry out work in the sphere of ethics and ecology, involving broad public circles in and outside the country, in line with the programmes of the International Foundation for the Survival and Development of Humanity;

- to see to it that the Monastery of St. Iosif of Volokolamsk is restored and the spiritual life in it recreated according to the rule established by its founder; the monastery will promote the expansion and consolidation of international religious and cultural contacts.

In conclusion I should like to call upon tens of millions of Russian Orthodox Christians to pray for the Motherland and for the efforts and undertakings of those whom the people entrusted with the country's administration, so that their undertakings should be worthy and their labours be crowned with success.

DECISIONS OF THE HOLY SYNOD

At its session on April 10-11, 1989, the Holy Synod, chaired by the PATRIARCH,

CONSIDERED: the Chelyabinsk Diocese.

NOTE: The Chelyabinsk Diocese is situated on the territory of Chelyabinsk Region, whose population is 3,583,000. In 1908-1918 there was the Vicariate of Chelyabinsk of the Orenburg Diocese. Since 1918 it has been an independent diocese, the ruling bishops bore the title:

of Chelyabinsk and Troitsk (1918-1926)

of Chelyabinsk and Miass (1926-1935)

of Chelyabinsk and Zlatoust (from 1947).

Since 1960 it has been administered *ad interim* by the Bishop of Sverdlovsk. Today there are 17 parishes in the diocese. They are served by 23 priests and 4 deacons.

RESOLVED: (1) that Archbishop Melkhisedek of Sverdlovsk and Kurgan be relieved of his *ad interim* administration of the Chelyabinsk Diocese;

(2) that Archimandrite Georgy Gryaznov, First Prorector of the Moscow Theological Academy be made Bishop of Chelyabinsk and Zlatoust with his episcopal nomination and consecration to take place in Moscow;

that the appropriate ukases be issued.

CONSIDERED: the situation in the Vilno Diocese.

RESOLVED: (1) that His Grace Archbishop Viktorin of Vilno and Lithuania be retired due to his age (87) and state of health and a pension appointed;

(2) that gratitude be expressed to His Grace Archbishop Viktorin for his many years of service of the Christian Church and for bearing the burden of episcopal labour;

(3) that Archimandrite Antony Cheremisov, Superintendent Dean of the Monastery of St. Daniel, be made Bishop of Vilno and Lithuania with his episcopal nomination and consecration to take place in Moscow;

that the appropriate ukases be issued.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the Exarchate of Central and South America.

RESOLVED: (1) that with the termination of the tenure of office His Grace Archbishop Lazar be relieved of the administration of the Argentine Diocese and the duties of Patriarchal Exarch to Central and South America and appointed Archbishop of Ternopol and Kremenets;

(2) that gratitude be expressed to His Grace Archbishop Lazar for his many years of diligent episcopal labour;

(3) that His Grace Bishop Mark of Ternopol and Kremenets be appointed Bishop of Argentina and South America, Patriarchal Exarch to Central and South America;

that the appropriate ukases be issued.

HEARD: the recommendation of His Eminence Metropolitan Filaret of Kiev and Galicia, Patriarchal Exarch to the Ukraine, on the appointment of a vicar for the Kiev Diocese.

RESOLVED: that Archimandrite Ioanafan Eletsikh, Father Superior of the Kiev-Pechery Lavra of the Dormition be made Bishop of Pereyaslav-Khmelnytsky, Vicar of the Kiev Diocese, with his episcopal nomination and consecration to take place in Kiev;

that the appropriate ukase be issued.

HEARD: the recommendation of His Eminence Metropolitan Vladimir of Rostov and Novocherkassk, Patriarchal Exarch to Western Europe, on the appointment of a vicar for the Rostov Diocese.

RESOLVED: that Archimandrite Sergy Poletkin of the Rostov Diocese be made Bishop of Azov, Vicar of the Rostov Diocese with his episcopal nomination and consecration to take place in the city of Rostov-on-Don;

that the appropriate ukase be issued.

HEARD: the request of His Grace Archbishop Kirill of Smolensk and Vyazma on the change of title of the ruling bishop of the Smolensk Diocese.

"I reverentially request that the change be made in the title of the ruling bishop of the Smolensk Diocese. As it is known, since 1985 an Orthodox parish was opened in Kaliningrad which by decision of the supreme authority was handed to the archpastoral guidance of the Archbishop of Smolensk and Vyazma.

"Since then two more parishes were opened in the Kaliningrad Region and there is hope for registrations of new communities. The Kaliningrad Deanery has been established in the territory of the region.

"Inasmuch as Kaliningrad is the capital of the region and administratively is not subject to Smolensk, I have received letters asking that this city be included in the title of the ruling bishop."

RESOLVED: that the ruling bishop of the Smolensk Diocese henceforth bear the title "of Smolensk and Kaliningrad";

that the appropriate ukase be issued.

CONSIDERED: the translation into life of the decision of the Holy Local Council of the Russian Orthodox Church devoted to the Millennium of the Baptism of Russ, relating to the canonization of saints.

Information: In Article 8 of the Council Act on the Canonization of Saints it says: "...That continuation in the post-Council period of the studies of zealots of faith and piety venerated by people for their glorification through canonizations be considered important and that the Holy Synod take care of this work."

RESOLVED: (1) that, in fulfilment of the decision of the Local Council, the work of studying additional canonizations for the glorification of ascetics revered by the people for their faith and piety, be continued;

(2) that a commission be set up on questions of canonization of saints with the following members:

1. Metropolitan Yuvenaly of Krutitsy and Kolomna—chairman of the commission.

2. Archbishop Ioann of Kuibyshev and Syzran.

3. Archimandrite Iannuary Ivliev, docent at the Leningrad Theological Academy.

4. Archpriest Livery Voronov, professor at the Leningrad Theological Academy.

5. Archpriest Ioann Belevtsev, professor at the Leningrad Theological Academy.

6. Archpriest Pavel Nedosekin, teacher at the Moscow Theological Seminary—secretary.

7. A. Makarov, head of the "Church Life" section at the Publishing Department of the Moscow Patriarchate;

(3) that His Eminence Metropolitan Yuvenaly be empowered as chairman of the commission to enlist the services of

the hierarchs, theologians of theological schools, members of the clergy and laity of the Russian Orthodox Church, to help in the work of studying the questions of canonization.

HEARD: the report by His Eminence Metropolitan Yuvenaly of Krutitsy and Kolomna on handing over to the Moscow Diocese the New Golutvin convent, the Cathedral Church of the Dormition and other churches and ecclesiastical buildings of the Kolomna Kremlin.

RESOLVED: (1) that the report by His Eminence Metropolitan Yuvenaly be accepted with joy and satisfaction;

(2) that, with the restoration of the given buildings, blessing be given to the opening in them of a convent and a theological school for training clergymen.

HEARD: the request of His Eminence Metropolitan Filaret of Minsk and Byelorussia addressed to His Holiness the Patriarch and the Holy Synod on reviving the Minsk Theological Seminary.

RESOLVED: that, with thanksgiving to the All-Merciful Lord, blessing be given to the commencement of studies at the Minsk Theological Seminary at the Zhirovitsy Monastery of the Dormition from September 1, 1989.

HEARD: the request of His Eminence Metropolitan Serapion of Kishinev and Moldavia for blessing to open a theological school for training clergymen at the Kishinev Diocesan Administration.

RESOLVED: that blessing be given to the opening of a theological school for training clergymen at the Kishinev Diocesan Administration.

HEARD: the request of His Grace Archbishop Antony of Stavropol and Baku for blessing to open a theological school for training clergymen at the Stavropol Diocesan Administration.

RESOLVED: that blessing be given to the opening of a theological school for training clergymen at the Stavropol Diocesan Administration.

HEARD: the proposal of His Eminence Metropolitan Vladimir of Rostov and Novochoerkassk, Chancellor of the Moscow Patriarchate, to form a commission to study the materials relating to the rehabilitation of clergymen and laymen of the Russian Orthodox Church who were subjected to repression in Soviet times.

RESOLVED: that the commission on the study of materials relating to clergymen and laymen of the Russian Orthodox Church subjected to repression be formed of the following members:

1. His Eminence Metropolitan Vladimir of Rostov and Novochoerkassk, Chancellor of the Moscow Patriarchate—chairman.
2. His Grace Archbishop Feodosy of Astrakhan and Enotaevka.
3. His Grace Archbishop Antony of Stavropol and Baku.
4. Archpriest Livery Voronov of the Leningrad Diocese.
5. Archpriest Viktor Bekarevich of the Minsk Diocese.
6. Archpriest Boris Udovenko of the Kiev Diocese.
7. Fr. Vasily Panas of the Kishinev Diocese.
8. Prof. K. Skurat of the Moscow Theological Academy.
9. Archpriest Leonid Roldugin of Moscow—secretary.

CONSIDERED: the election of His Holiness Patriarch Pimen of Moscow and All Russia, as well as His Eminence Metropolitan Aleksey of Leningrad and Novgorod and His Eminence Metropolitan Pitirim of Volokolamsk and Yuriev People's Deputies of the USSR.

RESOLVED: that deep satisfaction be expressed with their election the USSR People's Deputies and that they be wished God's help in their labour for the good of the Church and the Motherland.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the life and activities of the deanery of Orthodox parishes in Hungary.

RESOLVED: (1) that, in connection with the termination of the tenure of office, Archpriest Ioakim Babinets be relieved of his duties of rector of the Church of St. Sergy in Budapest and that he be placed at the disposal of His Grace Bishop Damaskin of Mukachevo and Uzhgorod;

(2) that gratitude be expressed to Archpriest Ioakim Babinets for his many years of zealous pastoral ministry;

(3) that Fr. Ioann Kadar of the Leningrad Diocese be appointed rector of the Church of St. Sergy in Budapest.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on his trip to the FRG from January 14 to 17, 1989, and his participation in the opening of the jubilee exhibition in Bonn devoted to the Millennium of the Baptism of Russ.

RESOLVED: (1) that satisfaction be expressed with the participation of His Eminence Metropolitan Filaret in the opening of the exhibition devoted to the significant jubilee in the life of the Russian Orthodox Church;

(2) that the attention given to the representative of the Russian Orthodox Church by the President of the FRG, Richard von Weizsäcker, be noted with gratitude;

(3) that the meetings of His Eminence Metropolitan Filaret with representatives of Church and public circles in the FRG be considered useful.

HEARD: the report by His Eminence Metropolitan Filaret of Kiev and Galicia, Patriarchal Exarch to the Ukraine, President of the World Conference on Religion and Peace (WCRP), on the 5th Assembly of the WCRP, which took place from January 21 to 27, 1989, in Melbourne, Australia, under the motto "The Establishment of Peace with the Aid of Trust," in which representatives of the Russian Orthodox Church and of a number of other Churches and religious associations in the Soviet Union took part. The goal of the assembly was the consideration of urgent questions of peace on Earth and the survival of mankind from positions of different religions, and the working out of a programme for the further peacemaking of the WCRP. There were approximately 600 representatives of ten basic religions of the world from 60 countries, of whom 300 were delegates, the rest were observers, youth delegates, fraternal delegates. Women accounted for 35 per cent of the delegates, and young people for 15 per cent.

RESOLVED: (1) that the participation of the representatives of the Russian Orthodox Church, headed by His Eminence Metropolitan Filaret of Kiev and Galicia, Patriarchal Exarch to the Ukraine, in the 5th Assembly of the WCRP be acknowledged with satisfaction;

(2) that satisfaction be expressed with the content of

the Melbourne Declaration—the resultant document of the 5th Assembly of the WCRP;

(3) that the election be acknowledged of His Eminence Metropolitan Filaret of Kiev and Galicia, Patriarchal Exarch to the Ukraine, President of the WCRP, and A. Buevsky, Executive Secretary of the Department of External Church Relations—a member of the International Council of the WCRP;

(4) that the participation of representatives of the Russian Orthodox Church in the work of the WCRP ever since its foundation in 1970 be noted with satisfaction and hope be expressed that this cooperation might continue just as fruitfully and develop further.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on his trip to Berlin, GDR, from February 2 to 6, 1989, at the invitation of the Chairman of the Christian Democratic Union of Germany, G. Götting.

RESOLVED: (1) that the report be acknowledged;

(2) that satisfaction be expressed with the development of relations between the Russian Orthodox Church and the CDU of Germany and the agreement on cooperation in the current year made at the meeting be approved;

(3) that the business contacts formed by His Eminence Metropolitan Filaret with representatives of Churches, public and state circles in Berlin, which took place during his visit to the GDR, be welcomed.

HEARD: the report by His Eminence Metropolitan Aleksy of Leningrad and Novgorod, President of the Conference of European Churches, on the ecumenical semi-

nar of representatives of the CEC member-Churches in the Soviet Union, which took place at the Pukhtitsa Convent of the Dormition on February 14-16, 1989, devoted to the European Ecumenical Assembly on Peace and Justice (Basel, Switzerland, May 15-21, 1989).

RESOLVED: (1) that the contribution of the 5th Ecumenical Seminar at Pukhtitsa in preparation for the themes of the European Ecumenical Assembly be welcomed.

The reply to the first draft of the working document of the assembly adopted at the seminar is to be considered as fully answering the desire to promote the solution of problems of regional and global scale aimed at the strengthening of justice and peace and the preservation of the integrity of creation;

(2) that the participation in the seminar of the representatives of secular scientific and cultural workers be noted with satisfaction, for it reflects the interest in the perspective of fruitful cooperation of all public forces of our country in questions of peace and of justice for man and nature;

(3) that the development be welcomed of practical Christian cooperation within the framework of the national oikoumene in the Soviet Union, expressed in the form of the Pukhtitsa seminar and expressing the readiness of Churches for joint Christian witness and service to the cause of public good.

HEARD: the report by His Eminence Metropolitan Vladimir of Rostov and Novocheerkassk, Patriarchal Exarch

Session of the Holy Synod chaired by Patriarch Pimen on April 10, 1989



to Western Europe, on the celebration at the West European Exarchate of the 4th Centenary of the Moscow Patriarchal See from March 3 to 6, 1989, and the opening of the exhibition timed for the jubilee.

RESOLVED: (1) that the report be acknowledged;
(2) that gratitude be expressed to His Eminence Metropolitan Vladimir for presiding at the jubilee solemnities;
(3) that gratitude be expressed to all those who had taken part in this celebration.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the consultation held in Moscow, on February 23-24, 1989, of representatives of Churches in the Soviet Union and the National Council of the Churches of Christ in the USA on questions of developing cooperation in the coming years.

RESOLVED: (1) that deep satisfaction be expressed with the development of cooperation between the Churches in the Soviet Union and the National Council of the Churches of Christ in the USA;

(2) that approved be the programme adopted for bilateral cooperation in the coming years, the implementation of which will serve to extend friendly contacts between the Christians of the USSR and the USA.

HEARD: the report by His Eminence Metropolitan Aleksy of Leningrad and Novgorod on the constituent conference of the fund of Slavonic literature and culture, which took place in Moscow on March 10-11, 1989.

RESOLVED: that satisfaction be expressed with the founding of the fund of Slavonic literature and culture and with the election of His Eminence Metropolitan Aleksy of Leningrad and Novgorod and Metropolitan Pitirim of Volokolamsk and Yuriev members of this fund.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on his trip from March 31 to April 2, 1989, to the CzSSR for the celebration of the 10th anniversary of the Russian Orthodox podvorye in Karlovy Vary.

RESOLVED: (1) that the report be acknowledged;
(2) that satisfaction be expressed with the successful activities of the Russian Orthodox podvorye in Karlovy Vary, which promotes the beneficial development of relations between our Church and the Orthodox Church in Czechoslovakia, as well as fraternal ecumenical contacts with other Christian Churches in the CzSSR.

HEARD: the report by His Eminence Metropolitan Vladimir of Rostov and Novocherkassk, Patriarchal Exarch to Western Europe, on the celebration in the diocese of the Netherlands of the 4th Centenary of the Moscow Patriarchal See from April 1 to 7, 1989, and on the opening of a Sunday school and a religio-cultural centre at the Parish of St. Magdalene, in The Hague; and on the opening of the exhibition (the third in the Netherlands) of articles made by the Moscow Patriarchate at the premises of the Bible Museum in Amsterdam.

RESOLVED: (1) that the report be acknowledged;
(2) that gratitude be expressed to the organizers and participants in the jubilee celebrations and exhibition;
(3) that the curator of the Bible Museum, the Rev. Dr. T.

Belms, be thanked for providing premises at the museum for holding the exhibition of articles made by the Moscow Patriarchate.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the Ecumenical Assembly of the Conference of European Churches on Peace and Justice which will be held on May 15-21, 1989, in Basel, Switzerland.

RESOLVED: that the delegation of the Russian Orthodox Church to the Ecumenical Assembly on Peace and Justice, comprise:

1. Metropolitan Aleksy of Leningrad and Novgorod—head of the delegation.
2. Metropolitan Irinei of Vienna and Austria.
3. Archbishop Kirill of Smolensk and Vyazma—to deliver a report.
4. Protopresbyter Vitaly Borovoi, Deputy Head of the Department of External Church Relations.
5. Archpriest Prof. Vladimir Sorokin, Rector of the Leningrad Theological Academy and Seminary.
6. Archpriest Prof. Vasily Stoikov, Pro-rector of the Leningrad Theological Academy and Seminary.
7. Archimandrite Avgustine Nikitin, docent at the Leningrad Theological Academy.
8. Archpriest Vladimir Fedorov, docent at the Leningrad Theological Academy.
9. Fr. Sergy Beschasny, a staff member of the Department of External Church Relations.
10. Deacon Aleksandr Voskoboinikov, student of the LTA.
11. A. Buevsky, Executive Secretary of the DECR.
12. N. Medvedev, docent at the LTA.
13. Yu. Avvakumov, lecturer at the Leningrad Theological Academy and Seminary, member of the preparatory committee.
14. N. Bobrova, a staff member of the DECR.
15. B. Vik, deputy head of the Bureau of Translation and Information of the DECR.
16. O. Ponomareva, assistant head of the precentorial department at the Leningrad Theological Academy.
17. I. Ivanova, teacher at the precentorial courses at the Leningrad Theological Academy.
18. N. Dmitriev, student at the LTA.
19. N. Murashov, pupil at the LTS.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the World Conference on Mission and Evangelism on the theme "Thy will be done! Mission—the way of Christ" to be held by the World Council of Churches in San Antonio, USA, from May 22 to June 1, 1989.

RESOLVED: that the delegation of the Russian Orthodox Church to the World Conference on Mission and Evangelism comprise:

1. Archbishop Makary of Ivano-Frankovsk and Kolomyia, head of the delegation.
2. Archimandrite Platon Igumnov, Secretary of the MTA Council.
3. Archimandrite Iannuary Ivliev, docent at the Leningrad Theological Academy.
4. Hegumen Irinarkh Grezin, a staff member of the Department of External Church Relations.
5. Protodeacon Vladimir Nazarkin, a senior staff member of the DECR.
6. V. Ovsyannikov, of the Publishing Department.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the Theological Conversations of the representatives of the Russian Orthodox Church and of the Evangelical Lutheran Church of Finland (Sinappi-VIII), which will take place in Leningrad on July 9-19, 1989.

RESOLVED: that the delegation of the Russian Orthodox Church to the theological conversations with the representatives of the Evangelical Lutheran Church of Finland comprise:

1. Metropolitan Aleksy of Leningrad and Novgorod—head of the delegation.
2. Archbishop Vladimir of Pskov and Porkhov.
3. Archbishop Mikhail of Vologda and Veliki Ustyug.
4. Archpriest Prof. Vladimir Sorokin, Rector of the Leningrad Theological Academy and Seminary.
5. Archpriest Bogdan Soiko, superintendent dean of the patriarchal parishes in Finland.
6. Archimandrite Iannuary, docent at the Leningrad Theological Academy.
7. Archpriest Vladimir Fedorov, docent at the Leningrad Theological Academy.
8. Archpriest Igor Ekonomtsev, lecturer at the Moscow Theological Academy.
9. Prof. A. Osipov of the Moscow Theological Academy.
10. Prof. K. Skurat of the Moscow Theological Academy.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the pilgrimage to be made by members of the Russian Orthodox Church to the Holy City of Jerusalem and the Holy Land in time for Pentecost.

RESOLVED: that the group of pilgrims to be sent to the Holy City of Jerusalem and the Holy Land from June 15 to 28, 1989, comprise:

1. Metropolitan Agafangel of Vinnitsa and Bratslav.
2. Bishop Viktor of Kalinin and Kashin.
3. Archimandrite Savva Volkov, a steward of the Moscow Monastery of St. Daniel.
4. Archimandrite Ioann Krestyankin, of the Pskov-Pechery Monastery of the Dormition.
5. Hieromonk Filaret Koltsov, a steward of the Pskov-Pechery Monastery of the Dormition.
6. Archpriest Aleksandr Koryagin of the Kostroma Diocese.
7. Archpriest Vasily Golovanov of the city of Moscow.
8. Archpriest Mikhail Divakov of the Resurrection Cathedral in West Berlin.
9. Protodeacon Gennady Danilov of the Cheboksary Diocese.
10. D. Mikhailov, assistant to the Head of the DECR.
11. A. Dolganov, head of office at the Monastery of St. Daniel in Moscow.
12. V. Gukailo, a staff member of the DECR.

CONSIDERED: the preparation of the draft supplement to the Statute of the Russian Orthodox Church.

RESOLVED: (1) that the composition of the drafts be entrusted:

“Legal Proceedings”—to His Grace Archbishop Pimen of Saratov and Volgograd;

“Official Protocol of the Russian Orthodox Church”—to His Grace Archbishop Sergy of Solnechnogorsk;

“Regulations for Official Sessions”—to His Grace Bishop Ilian of Kaluga and Borovsk;

“Regulation on Monasteries, Monks and Nuns in the Russian Orthodox Church”—to His Grace Archbishop Feodosy of Astrakhan and Enotaevka;

“Statutes of the Theological Academies, Theological Seminaries, and Theological Schools for the Training of Clergymen and Precentors”—to His Grace Archbishop Kirill of Smolensk and Kaliningrad;

“Regulation on Administration of the Affairs of the Moscow Patriarchate”—to His Eminence Metropolitan Vladimir of Rostov and Novocherkassk;

“Regulation on the Department of External Church Relations of the Moscow Patriarchate”—to His Eminence Metropolitan Filaret of Minsk and Byelorussia;

“Regulation on the Publishing Department of the Moscow Patriarchate”—to His Eminence Metropolitan Pitirim of Volokolamsk and Yuriev;

“Regulation on the Economic Management of the Moscow Patriarchate”—to His Grace Archbishop Aleksy of Zaisk;

“Regulation on the Education Committee”—to His Grace Archbishop Aleksandr of Dmitrov;

“Regulation on the Pensions Committee”—to Archpriest Dimitry Akinfiyev;

(2) that, according to the Statute of the Russian Orthodox Church, Article 6, Paragraph 8, the drafts worked out be submitted for consideration and affirmation to the Holy Synod.

CONSIDERED: the Krasnodar Diocese.

NOTE: By decision of His Holiness the Patriarch and the Holy Synod on May 12, 1987, His Grace Archbishop Vladimir (Kotlyarov) of Krasnodar and the Kuban was translated to the Pskov See.

Certain people in the Krasnodar Diocese, however, wrote to His Holiness the Patriarch and the Holy Synod asking that His Grace Archbishop Vladimir be returned to the Krasnodar Diocese. At its session on December 26, 1988, the Holy Synod, chaired by the Patriarch, confirmed its earlier decision. Nevertheless even after this, in violation of ecclesiastical peace, these individuals have continued to appeal to the Holy Synod as well as secular courts.

The Holy Synod invited His Grace Archbishop Vladimir of Pskov and Porkhov and His Grace Archbishop Isidor of Krasnodar and Kuban to its session on April 11, 1989.

As a result of the brotherly discussion of the said question His Grace Archbishop Vladimir expressed his readiness to get in touch personally with the complainers from the Krasnodar Diocese and settle the question and thereby restore ecclesiastical peace and Christian decorum.

After his meeting with these individuals, His Grace Archbishop Vladimir addressed a letter to His Holiness the Patriarch.

To His Holiness Patriarch PIMEN of Moscow and All Russia

Your Holiness, Vladyka and Father,

Urgent petitions have been addressed to the Holy Synod and other departments of the Moscow Patriarchate, petitions going on disrespect from representatives of the Cathedral Church of St. Catherine in the city of Krasnodar demanding that I be returned to the Krasnodar Diocese. I wrote already to the representative of the community

saying that I accepted the decision of Your Holiness and the Holy Synod of the Russian Orthodox Church as God's blessing and providential care for me. The Pskov Diocese possesses all the necessary conditions for episcopal ministry, for prayer, performance of divine services, and spiritual growth. I have no grounds for asking to be translated to another see.

Nevertheless, the Krasnodar petitioners have not been satisfied and continue to persist in their demands, now in an impermissible form, using secular political methods. They have not heeded either my appeal or the admonition of His Grace Archbishop Isidor of Krasnodar and the Kuban. Their disobedience has forced me to turn to Your Holiness with a request to bless the Moscow Patriarchate or the Publishing Department to bring to the notice of all the parishes of Krasnodar city my appeal to accept obediently the decision of the Holy Synod, to cease demanding the reconsideration of the synodal decision, and manifest ecclesiastical spirit, humility and obedience. I appeal to them again to remain in the Church as faithful children. The Apostle James tells all of us: *Submit yourselves therefore to God. Resist the devil, and he will flee from you (Jas. 4.7)*. Your Holiness's humble servant and devotee, Archbishop VLADIMIR of Pskov and Porkhov.

RESOLVED: that, guided by Church canons, the complainants be urged to obey the supreme authority and its decision.

HEARD: the report by His Grace Archbishop Aleksy of Zaisk, Chairman of the Economic Management, on the programme, conditions and tasks for the open competition

in drawing a design for a memorial church in honour of the Millennium of the Baptism of Russ.

RESOLVED: (1) that the drafted tasks for designing the memorial church in honour of the Millennium of the Baptism of Russ, and the draft programme and conditions for the respective competition be approved;

(2) that His Grace Archbishop Aleksy of Zaisk, Chairman of the Economic Management, be entrusted with the organization and carrying out of the above competition with subsequent presentation to the Holy Synod;

(3) that His Grace Archbishop Aleksy of Zaisk, Chairman of the Economic Management, submit for approval to the Holy Synod the estimate of the engineering and geological prospecting to be carried out in 1989 on the site where the church will be built.

PIMEN, Patriarch of Moscow and All Russia
MEMBERS OF THE HOLY SYNOD:

FILARET, Metropolitan of Kiev and Galicia,

Patriarchal Exarch to the Ukraine

ALEKSY, Metropolitan of Leningrad and Novgorod

FILARET, Metropolitan of Minsk and Byelorussia

YUVENALY, Metropolitan of Krutitsy and Kolomna

FEODOSY, Archbishop of Astrakhan and Enotaevka

GERMAN, Archbishop of Berlin and Central Europe

IRINEI, Archbishop of Kharkov and Bogodukhov

VARNAVA, Archbishop of Cheboksary and Chuvashia

ILIAN, Bishop of Kaluga and Borovsk

VLADIMIR, Metropolitan of Rostov and Novocherkassk,

Chancellor of the Moscow Patriarchate

PATRIARCHAL AWARDS

By ukases of His Holiness Patriarch PIMEN of Moscow and All Russia the following hierarchs have been awarded in connection with forthcoming jubilees:

Archbishop Simon of Ryazan and Kasimov—by inscribed panagia, on the 30th anniversary of his ordination (January 18, 1989);

Metropolitan Filaret of Kiev and Galicia, Patriarchal Exarch to the Ukraine—by two inscribed panagias and cross, on his 60th birthday (January 23, 1989);

Archbishop Pimen of Saratov and Volgograd—by inscribed panagia, on the 45th anniversary of his ordination (February 17, 1989);

Metropolitan Aleksy of Leningrad and Novgorod—by two inscribed panagias and cross on his 60th birthday (February 23, 1989);

Bishop Savva of Poltava and Kremenchug—by inscribed panagia, on the 20th anniversary of his episcopal consecration (March 30, 1989).

By the ukase of His Holiness Patriarch PIMEN of Moscow and All Russia of March 10, 1989, for Holy Easter in recognition of their services to the Church the following hierarchs have been elevated:

Archbishop Leonty of Simferopol and the Crimea to the dignity of metropolitan;

Archbishop Agafangel of Vinnitsa and Bratslav to the dignity of metropolitan;

Bishop Isidor of Krasnodar and the Kuban to the dignity of archbishop;

Bishop Longin of Düsseldorf to the dignity of archbishop.

St. Alipy—the First Russian Icon-Painter

(For the 875th Anniversary of His Demise)

This year the Orthodox Christian community will mark the 875th anniversary of the demise of St. Alipy (another spelling—Alimpy), Pechery icon-painter. St. Alipy was the first Russian icon-painter whose name is mentioned in early manuscripts. He is considered by right to be the founder of Russian icon-painting and the Heavenly patron of those who devoted their lives to “theology in colours”.

According to the Kiev-Pechery Patericon, St. Alipy lived in the late 11th-early 12th centuries, the heyday of the young Kievan state which only shortly before that was reborn through Baptism. It was in that period that national awareness and specific features of the Russian people developed, which was manifested with particular clarity in the political, social, and, what is more important, spiritual life of Old Russ.

It is generally believed that the capital city of Kiev was the birthplace of the saint. It was his parents' wish that their son should “learn the art of icon-painting” from the Greek craftsmen who arrived in Russ to decorate the Cathedral of the Dormition. And so the first stage of St. Alipy's career as icon-painter is indissolubly linked with the construction of this cathedral church.

Work on the frescoes in the Dormition Cathedral Church was started in 1083, under Hegumen Nikon of Pechery. St. Alipy successfully mastered the skill of his teachers, and it was not long before he began to work with them as their peer rather than pupil. When the work had been completed, St. Alipy was professed by St. Nikon in the Pechery cloister. Leading the life of a meek and pious monk, he was soon ordained hierodeacon and hieromonk.

When he was still a child, an awesome love of the Queen of Heavens was kindled in his pure heart. Like St. Luke the Evangelist he depicted the Most Pure Virgin with profound affection. “Aspiring after God's grace and glory”, as the stichera devoted to him says, “he painted by the colours of his good acts and deeds the image of his constant love of the Most Pure Mother of God on the tablets of his heart”. The Most Pure Mother of God reigned in his heart and mind. The main idea and the dominant motif of the images ascribed to St. Alipy is the majesty of the Mother of God; on the Svena Icon and on the Icon “Upon Thy Right Hand Did Stand the Queen”, the Mother of God is depicted sitting on the throne like

a queen. This idea and this motif thread run all through the tales of the Pechery Monastery in the late 11th and the early 12th centuries, and, to all probability, gained currency in the worldview of monks at the time.

Having strengthened his heart for the great spiritual feat, St. Alipy indefatigably worked day and night “painting icons necessary for all, both the hegumen and brethren, getting nothing for his work”. But St. Alipy painted icons not only for the monastery brethren. As the Patericon says, “most of all he asked many people that if they saw decrepit icons in some church they should tell him about this, and he would adorn them through the work of his hands, never asking any recompense for this in his earthly life”. Icons were often ordered to him by rich Kievans as well. The money St. Alipy received for this he divided into three parts: for the purchase of the material needed for icon-painting, for alms to beggars, and for the needs of his cloister.

Developing and perfecting his God-given talent, St. Alipy feared idleness most of all. The Patericon says that nobody ever saw him sitting idle; he was indefatigable in his feat, for a person who is idle in spirit and body cannot paint the images of the Saviour and His Most Pure Mother. Prayer in church and in cell was followed by work, which was a continuation of his prayer and contemplation. The creative process of painting an icon is a divine service of a sort. Here everything is permeated with prayer, meekness and obedience. Only reading and singing are replaced here by lines and colours, which, just as in divine service, are strictly in keeping with the rule and canon. “One desirous of witnessing God's presence, has decided to envision the sweetest image of Christ in his mind: having put the stone of the final humility, he ground the paints of incessant prayers, dissolved them in the streams of tears and painted a vision of the invisible glory of the Holy Trinity on the canvas of heart,” wrote Hieromonk Meletios Syrias from Crete, the author of the service to St. Alipy. The living tradition of Orthodox icon-painting provides the iconographer with an exact material, telling him how he should depict the greatest truths of the faith of Christ, so that the image he paints should preach, teach, instruct, and help to achieve salvation.

The saint's piety, purity and asceticism earned

him God's special grace, Who bestowed upon him the power to work miracles. The Kiev-Pechery Patericon tells us how a leper and a blind man were healed by his prayers. Instances of other miracles worked by St. Alipy are also cited. Thus, having had a church built on his money, one God-loving Kievan decided to ask the saintly man to paint seven big icons for it. He gave the required money and icon boards to two monks who were to hand them to the icon-painter. The monks, however, misappropriated the money, saying nothing about it to St. Alipy. Some time passed and the customer demanded the icons, but the monks deceived him, saying that Alipy had asked for more money to complete the work. This act of extortion was repeated thrice, and each time the deceivers got the money they asked for. On the fourth occasion they slandered the saint man, assuring the customer that the icon-painter had allegedly taken the money but refused to fill the order. The vexed Kievan demanded an answer. St. Alipy told him that he had never received such order. Then the hegumen asked for the boards for the ordered icons to be fetched and for the two middlemen-monks to be called to him. Great was the surprise of all those present when they saw on the boards wonderful images of the Saviour, the Mother of God, and saints! The miraculously transformed wooden boards instilled terror into the two cheats and they confessed their crime.

Another pious man ordered an icon of the Dormition of the Most Holy Mother of God to be painted by St. Alipy for this feast. But St. Alipy fell ill. And then God's angel, a "radiant youth", appeared before him and "painted an extremely beautiful icon in three hours' time".

His contemporaries saw in St. Alipy a special man noted by God and known for his virtuous life. In the *Tale of Saintly Icon-Painters* we read: "The Saintly hieromonk Fr. Alimpy who is a presbyter, miracle-worker of Pechery, Kievan icon-painter who painted many wonderful icons; and God's angels helped him as his disciples; they asked how he liked what they had painted. And he is sleeping, uncorrupted, in Kiev caves to this day, working miracles."

The *Life of St. Alipy* testifies that he was also a teacher of Russian icon-painters. It is not fortuitous that the founder of the Russian school of icon-painting was distinguished for his feats of piety, asceticism and meekness—the qualities in which the mystery of the divine craft lies. The master contemplates Divine images by his spiritual eye, embodying them directly in man-made materials. His task is to recreate as faithfully as possible the divine original image, and the degree to which he succeeds in this reveals his skill. But the painter is an instrument in God's hands, as it were, and the qualities of this instrument, i. e. the artist's personality, is bound to be reflected in his works. Consequently, a person who is far removed from a spiritual feat, let alone an impious person, is unable to create an icon. Humility, virtuousness and ungreediness of Russian icon-painters are indispensable requisites of their work: their concern is to preserve the

purity of their art, and to be worthy of divine knowledge.

The last icon painted by St. Alipy was that of the Dormition of the Most Holy Mother of God. He died on August 17, 1114, on the day following the feast of the Dormition. As St. Dmitry, Bishop of Rostov, said, St. Alipy was a "holy miracle-working icon-painter, who adorned the heaven and the earth; having lived on earth by his body, he ascended to the heaven with his virtuous soul, in glorification of God, the Chief of icon-painters." The description of the iconic image of St. Alipy (G. Filimonov's copy) has been preserved in the *Svodny ikonopisny podlinnik XVIII veka* (Summary Icon-Painting Original of the 18th Century): "His hair is slightly grey, his beard is like that of Sergy, the hair curling behind his ears, a schema on his shoulders, wearing monastic garbs, in his hands he holds an icon depicting the Most Holy Mother of God with the Pre-eternal Infant Jesus Christ."

Of the extant ancient icons, only three are ascribed to St. Alipy by tradition: the Mother of God with Sts. Antony and Feodosy Forestanding Her from the Svena Monastery (the Svena Icon of the Mother of God is kept in the State Tretyakov Picture Gallery), the "King of Kings", or the "Upon Thy Right Hand Did Stand the Queen" from the iconostasis of the Dormition Cathedral of the Moscow Kremlin (however, by the manner of painting it is reckoned to date from the 13th century); and one of the seven miraculously painted icons mentioned in the Patericon—the icon which Vladimir Monomakh sent to Rostov Veliki. Until recently, the Vladimir Icon of the Mother of God in the iconostasis of the Dormition Cathedral of Rostov (Veliki.—*Tr.*) has been considered to be this third icon, but after a research conducted under the guidance of Igor Grabar, this icon was found to be painted in the 18th century. Scholars now believe that the Patericon referred to the "Great Panagia" icon now kept in the Tretyakov Picture Gallery.

The creative work of God-loving, often unknown master craftsmen, enabled such brilliant painters as Andrei Rublev, Feofan the Greek, Daniil Cherny, and Dionysy, to shine with amazing light centuries later. Assessing their work it would be in place to cite Theophylus the Presbyter, who said: "One cannot hide one's gift in a bag or conceal it in the store-room of one's heart, but one can cast away one's pride and, in the meekness and merriment of mind, dispense that gift to all who look for it." The glorious list of the Russian icon-painters, who generously dispensed the gift granted by God, opens with St. Alipy, a great zealot and miracle-worker of Pechery. The grateful memory of him and his grace-filled image live on.

Archpriest ALEKSANDR POCHTOVY

The Akhtyrka Icon of the Mother of God

For the 250th Anniversary of Its Glorification

It happened in the 18th century. Russ had already become the Russian Empire, the reign of Empress Anna Ioanovna was drawing to an end, and the silhouette of St. Petersburg was taking shape on the swampy banks of the Neva. Slightly over 10 years had passed since the demise of Peter the Great, under whose rule the patriarchate was abolished, and the Holy Synod, founded in 1721, was administering the affairs of the Church. It was during those years that the Akhtyrka Icon of the Mother of God was glorified.

This image is among the most revered icons in Russ. Tradition has it that 250 years ago, on July 2, 1739, in the village of Akhtyrka, Kharkov Gubernia (now Sumy Region), Fr. Vasily Danilov, while mowing hay near the Protecting Veil Church in which he served found in the tall grass an icon of the Mother of God which irradiated a blinding light.

With a feeling of deep reverence Fr. Vasily translated it into his home where for three years it was venerated only by the members of his household, who did not dare even to spend the night in the room with an icon so wondrously invented.

Three years later the Mother of God appeared to Fr. Vasily in a light sleep and ordered him to wash the image with pure water. In his fear the priest awakened and immediately fulfilled the command of the Queen of Heaven. Later that night he dreamed that when he was walking to the river to pour out the water with which he had washed the icon, the Mother of God stopped him and instructed him to asperse all those suffering from fever with this water, for they would be healed with it. Fulfilling the Queen's commandment, Fr. Vasily immediately after awakening gave his daughter, who was suffering from a malady, drink of this water, and he did likewise to many other sick persons.

All of them were healed. Soon afterwards the Mother of God appeared in a dream to an iconographer whom Fr. Vasily had instructed to repair damage to the paint layer on the cleaned and washed icon. The Mother of God ordered the iconographer to return the icon to its former place without restoration. After these events Fr. Vasily translated the icon to the wooden Protecting Veil Church, where the miraculous healings continued. News of the wonders wrought by the Akhtyrka Icon reached St. Petersburg, and on November 26, 1744, a commission was appointed by personal order of Empress Elisaveta Petrovna; its task included establishing the authenticity of miracles worked by the image. It was at this time, in 1748, that the

Baroness Veidal, a widow, was passing through Akhtyrka en route to St. Petersburg. After fervent prayer for healing at the Akhtyrka Icon, she saw in a dream the Queen of Heaven, who told the baroness of her impending death and promised to protect her two young daughters. After consulting her spiritual

father, the baroness gave her property to the poor and to churches, as the Mother of God had told her. She died five days later. When she learned of these unusual events, Empress Elisaveta Petrovna summoned the orphans to the court, raised them, and subsequently gave them in marriage to venerable grandees—Count Panin and Count Chernyshov.

Finally, on June 22, 1751, the Holy Synod, on the basis of evidence received, prescribed "that holy icon be venerated as miraculous". Empress Elizaveta Petrovna decided to erect for this icon a spacious stone church on the site of the former wooden one, and personally donated 2,000 rubles, an enormous sum in those days, for its construction.

In April 1753 St. Ioasaf (Gorlenko; † 1755) of Belgorod laid, after a moleben, the cornerstone of the new Protecting Veil Cathedral, which was consecrated in 1768. The church, which was built by D. Ukhtomsky and S. Dudentsev, may have been designed by the great architect F. Rastrelli.

The magnificent cathedral building, which has survived, is one of the most beautiful baroque churches erected in the Ukraine. Beginning in the latter half of the 18th century numerous copies were made of the icon, many of which were enshrined in the churches of the Kharkov Diocese, where the Akhtyrka Icon was particularly revered, and some of them were mounted in churches in St. Petersburg, Moscow and other cities. The style of the Akhtyrka Icon of the Mother of God is unusual for Russian iconography. The Most Holy Mother of God is portrayed as a young woman, with an uncovered head, and shoulder-length hair. Her hands prayerfully folded, She contemplates the crucifixion of Her Divine Son. This iconography dates back to the tradition according to which the Mother of God had a vision of the Saviour's crucifixion in Her young years, even before Jesus Christ was born.

According to documents of the Moscow Synodal Office, a wooden Church of the Apparition of the Akhtyrka Icon of the Most Holy Mother of God was built in 1772 in the estate of Prince Nikolai Trubetskoi in the village of Dudkino, near Radonezh, after which the village was renamed Akhtyrka. Today there stands on the site of the wooden church a stone one, built in the 1820s by architect A. Kutepov and consecrated in honour of the icon. A copy of the Akhtyrka Icon of the Mother of God, which is claimed to have been the protectress of the Trubetskoi family, once stood in its single-tiered iconostasis to the left of the Holy Doors.

The Trubetskoi princes bought the village of Dudkino, the would-be Akhtyrka, in 1734, from Vasily Tatishchev, a prominent historian and statesman, and owned it for almost a century and a half, invariably venerating at the Akhtyrka Icon of the Mother of God. The erection of the first wooden Church of the

Apparition of the Akhtyrka Icon was linked with events in the life of the second owner of Akhtyrka, Prince Nikolai. According to family tradition, in 1772, when he was returning to his estate the carriage in which he was riding met with an accident, but the prince remained unharmed thanks to the aid of the ancestral Akhtyrka icon. A similar incident occurred a short time later. In commemoration of his two-fold deliverance from death, the 28-year-old prince built the Church of the Akhtyrka Icon of the Mother of God. This miraculous salvation from death owing to the assistance of the Mother of God manifest through the Akhtyrka Icon was repeatedly mentioned in 19th-century publications.

The fate of the miraculously invented Akhtyrka Icon is unclear. Until 1844 the icon was in the Protecting Veil Cathedral, whence on the eve of

Pentecost it was solemnly translated to the refurbished Akhtyrka Monastery of the Trinity.

In 1903, in disregard of the behest of the Queen of Heaven that Her miraculous Akhtyrka Icon not be restored, the icon was sent to St. Petersburg for restoration. It was stolen en route, and all traces of it were lost. However, in 1976 one Demidoff, who was living in the USA, claimed that the stolen icon had been procured by him in 1920 in Shanghai from an unknown person and at present is the property of S. Sadovoi, who resides in the USA.

Of course, this information about the fate of the renowned Akhtyrka Icon of the Mother of God needs to be verified. All the same, it inspires hope in the heart of each of the faithful that the Orthodox shrine should not be lost irretrievably.

N. SHEREDEGA

“...For the grace of God will shine on these hills...”

A year has passed since part of the Kiev-Pechery Lavra—the Far Caves ensemble—was turned over to the Russian Orthodox Church. The Far Caves formed the basis of the Kiev-Pechery Monastery, the first cloister to appear in Old Russ. According to ancient written monuments, the monastery was founded in 1051, not far from the country residence of the grand prince in the village of Berestovo, four versts from the centre of ancient Kiev.

In the times of Grand Prince Yaroslav the Wise of Kiev, Presbyter Ilarion, who was later to become the first Russian metropolitan, served in the Church of the Holy Apostles in Berestovo. A chronicler writes that “this presbyter went from Berestovo to the hill on the Dnieper bank” covered with a forest where “he dug a small cave, about two sazhen* in size and there sang the Psalms and made prostrations, praying to God in secret”.** In 1051, Yaroslav the Wise summoned the bishops who nominated him in the Santa Sophia in Kiev to the Metropolitan See. The small cave dug by Presbyter Ilarion on the bank of the Dnieper became vacant, but not for long, as St. Antony came there from the Holy Mount Athos. He did not like the life in the Kiev monasteries founded by the Greek monks who had come to Kiev with Metropolitan Mikhail to baptize the Kievans, because “the cenobitic life did not correspond to the requisite rules”. Having settled down in the cave dug out by Presbyter Ilarion, St. Antony began to lead the life of prayer, fasting, vigil and labour. People began to come to the zealot for blessing and advice, and some even stayed with him for ever. Among his first disciples was St. Nikon who in 1032 professed St. Feodosy, then a postulant in the monastery. When the number of monks grew to twelve they deepened the cave in which they established a church dedicated to the Annunciation of the Most Holy Mother of God. This church and underground cells were later called the Far Caves. But aspiring for seclusion, St. Antony left the brethren, moving to another hill where he dug himself a new cave, appointing Hegumen Varlaam as the brethren’s superior. The caves

were being gradually extended; apart from the cells, they housed underground crypts, churches, and niches for interment. These caves came to be known as Antony’s or Near Caves.

With the blessing of St. Antony, Hegumen Varlaam established, above the Far Caves, a small wooden church dedicated to the Dormition of the Most Holy Mother of God which in 1696 was replaced by a stone church dedicated to the Nativity of the Most Holy Mother of God. Soon after, Hegumen Varlaam had to leave the Pechery Monastery as Grand Prince Izyaslav appointed him hegumen of the Monastery of St. Demetrius. With the blessing of St. Antony and the general consent of all the monks, meek and humble Feodosy was appointed hegumen in place of Varlaam. By that time there were already 100 monks in the monastery. Grand Prince Izyaslav presented to it a plot of land on the hill above the caves and, the chronicler writes, “the hegumen and brethren laid the foundations of a great church and monastery, enclosed the territory with a fence of poles, built many cells, and a church which they adorned with icons. Since that time this place began to be called the Pechery Monastery...”

By that time two kinds of asceticism could be discerned in the monastery: anachoretic, hermit’s life, as followed by St. Antony, and a cenobitic one adhered to by St. Feodosy. The hermits lived in caves and secluded cells next to St. Antony. This ascetic feat was considered to be particularly lofty and arduous. It was a genuine mortification of the flesh of a zealot who withdrew into seclusion, shutting himself from people and the rest of the world, and who wanted to live by prayer alone. He performed this feat in solitude, only occasionally being supported by a word of sympathy from his fellow monk or preceptor who brought him a prosphora every other day. For this reason, fearing excessive difficulties and temptations for young monks, experienced zealots restrained them from performing the feats of a hermit’s life. There were rather few hermits who saw in St. Antony their model and preceptor, the rest following in the footsteps of St. Feodosy.

St. Feodosy was the true founder of cenobitic monasticism for the Pechery brethren and the entire Russian monkhood for that matter, and this is the reason why he is called the

* 1 sazhen=7 feet.—Tr.

** *The Tale of Bygone Times*. Moscow-Leningrad, 1950, part I, p. 12.

chief of the Russian cenobitic monasticism. By consent of the brethren, St. Feodosy adopted the Rule of the Constantinople Monastery of Studios for his cloister. At the same time St. Feodosy himself was a living Rule for his brethren, because he personified that lofty cenobitic spirit on which he patterned the life of the cloister. The last act of Sts. Antony and Feodosy was the construction of a stone cathedral church dedicated to the Mother of God. It was started in 1073, the year when St. Antony departed for eternal rest; on the following year St. Feodosy also departed to the heavenly mansions. The construction of the cathedral, which was solemnly consecrated on August 14, 1089, was completed by St. Feodosy's successors. His relics, translated in 1091 and placed in the narthex by the right wall, became the main shrine of the cathedral.

In the first quarter of the 12th century there were nearly 180 monks in the Pechery Monastery, 30 of whom were endowed with the gift of working miracles. They include Sts. Nestor, Nikon, Ioann, Feodosy, Agapit, Alipy, Grigory among others, who were known as church writers, scholars, architects, physicians and icon painters. It was here that St. Nestor wrote his *Tale of Bygone Times* (circ. 1113), *The Life of St. Feodosy*, and *The Story About Orthodox Princes Boris and Gleb*.

In 1240, Kiev fell prey to Batu's hordes. The Kievans offered stiff resistance to the enemy, but the considerable numerical superiority of the invaders decided the fate of the city in their favour. The monastery shared the terrible lot of the capital of the Russian state. This is what Archimandrite Innokenty Gizel wrote about this in *Synopsis*, the first text-book of Russian history, written and published in the Kiev-Pechery Lavra in 1674: "Using battering-rams, the impious barbarians destroyed the stone monastery walls, razing them to the ground."

The 13th and 14th-century sources say very little about the Pechery Monastery. The situation changes in the latter half of the 14th century, when the Lithuanian Principality seized the whole of western and a great part of south-western Russia, while north-eastern Russia remained under the yoke of the Golden Horde. The cloister was being gradually restored, but Lithuania could not protect Ukrainian lands from frequent Tatar raids. Particularly great damage was wrought to Kiev and the Pechery Monastery by the hordes of Mengli-Girei in 1482.

Under the Lublin Union, concluded in 1569, a considerable part of the Ukraine, including Kiev, went to Poland. The Brest Church Union of 1596 had as its aim a conclusive political and spiritual enslavement of the Ukrainian people by the Polish gentry and the Vatican, which aroused general resistance. In 1615, Archimandrite Elisei Pletenetsky, a prominent enlightener, set up a printing-house in the Pechery Monastery, and since that time the cloister became the centre of church book-printing, painting, and applied arts. Under Archimandrite Petr Mogila († 1647), a school was founded in the cloister, which later merged with the brethren school of the monastery in Podol, Kiev, to become the first higher educational establishment in Russia—the Kiev College. About the same time new architectural ensembles began to take shape in the cloister around the Near and Far Caves.

In connection with the threat of a Swedish invasion, in 1706, Peter the Great arrived in Kiev to inspect fortifications in the old part of the city. He "saw that the Kiev fortifications were in an extremely poor state and therefore deemed it necessary to set up fortifications in another place, choosing for this purpose the Pechery Monastery", which at that time (in 1698-1700) was fenced with new, stone walls. History has preserved for us a curious detail

related to Peter the Great's stay in the Kiev-Pechery Lavra. After an inspection of the work on the construction of the fortress, the archimandrite arranged a solemn reception. One of the monks in attendance approached Peter with a tray, but the tsar, who was excitedly telling the people around him about his plans of meeting and routing the Swedish troops, did not notice the monk, and, vigorously jesticulating, toppled over the tray. This was viewed as an evil omen. There was a general confusion. But the monk had a ready wit and, pointing to the broken glass, said: "This is how Your Majesty's foes will be smashed" The reception continued, but Peter did not forget that incident. After the victorious Battle of Poltava he visited the Lavra again, recalled the monk's prophetic words and ordered that he be elevated to the dignity of the archimandrite of one of the cloisters. In 1723 the construction of the Pechery fortress was completed. It became the strongest fortress in the Ukraine.

On the night of April 21, 1718, a fire broke out which destroyed all wooden buildings in the cloister and damaged the stone ones. Work on their restoration and construction of new buildings was started in 1720. By the mid-18th century the architectural ensemble of the Lavra had been formed in the main.

In the late 19th and the early 20th centuries, a refectory, hotels, monastery hospital, power plant and a water-tower were built and a water-main laid in the monastery. New printing presses were bought for the monastery printing-house, making it possible to considerably increase the output of printed matter.

On September 29, 1926, the Government of the Soviet Ukraine passed a decision abolishing the monastery and proclaiming the Lavra territory (occupying 28 hectares) a state historical and cultural preserve. In 1942, the monastery was partly reopened only to be closed down again in 1961. By that time it included the Near and the Far Caves. A number of museums and numerous state institutions were opened on the territory of the Upper Lavra.

Today the cloister has been given a new lease of life. On June 7, 1988, in connection with the celebration of the Millennium of the Baptism of Russ, the Council of Ministers of the Ukrainian SSR adopted a decision turning over to the Russian Orthodox Church part of the Kiev-Pechery Lavra, including the churches of the Nativity of the Blessed Virgin, of the Conception of the Blessed Virgin, the bell-tower, five houses, two wells—one of St. Antony and the other of St. Feodosy of Pechery, the Far Caves, and a plot of land (5.5 hectares).

On June 16, 1988, Metropolitan Filaret of Kiev and Galicia, Patriarchal Exarch to the Ukraine, the Hieroarchimandrite of the Kiev-Pechery Lavra, celebrated the first Divine Liturgy in the square in front of the Church of the Conception of the Blessed Virgin. Starting from that day divine services have been daily conducted in the monastery. When it was still warm they were conducted under the open sky since all buildings were in need of urgent repairs. Within four months the Church of the Conception of the Blessed Virgin was repaired, and services are now regularly held there.

This church was built in 1679, and then reconstructed in 1810-1819. In 1879, Antonio Rossi of Kiev built a stone stairway leading from the church to the caves. The church is small and on feast days cannot hold all those who come to pray, and so, when warm weather sets in the brethren will conduct services in the open again. Many of the icons that can be seen in the church were donated by worshippers. Of particular interest are the icon of St. Nicholas and the Iberian Icon of the Mother of God (16th century) donated

by relatives of Archpriest Aleksandr Glagolev who once served in the Church of St. Nicholas in Kiev and taught at the Kiev Theological Academy. In 1937, the church was dismantled, but these icons were saved.

The Church of the Nativity of the Mother of God situated on the upper terrace of a big yard near the Far Caves was built in 1696 on the site of the wooden churches that stood there in the 11th-17th centuries, replacing each other due to becoming decrepit or because of frequent fires and wars. Its construction was funded by Colonel N. Mokievsky from Byelaya Tserkov. In 1780, a new iconostasis was installed in the church, and in 1817 Kiev artist I. Kvyatkovsky painted murals for it. Unfortunately, they have not survived, and the church does not even have a floor now. This seven-cupola temple looks extremely majestic, but if you look inside, you will see that it is even smaller than the Church of the Conception of the Blessed Virgin and cannot hold all the pilgrims who come to the Lavra. This problem can only be solved if the Near Caves are returned to the cloister, i. e. if its territory is restored within the bounds existing till 1961.

The latest structure of the Far Caves ensemble is the bell-tower, which can be seen perfectly from the opposite bank of the Dnieper. Descriptions of the Kiev-Pechery Lavra say that "about five sazhen north-west of the church (of the Nativity.—*Ed.*) stands a two-storey stone bell-tower built in a new style in 1761 under Archimandrite Luka, and it is nine sazhen high." The bell-tower was erected by Stepan Kovnir, "masonry master craftsman". The plaster on the façades was repeatedly renewed, and each time repairmen got down to work they were instructed "to restore everything exactly as it was in olden times".

The cloister's principal shrine are the caves, of course. The total length of the underground passages and trenches of the Far Caves is about 300 metres. They house three underground churches—of the Nativity of Christ, of St. Feodosy, and of the Annunciation. Two of them—the churches of the Nativity of Christ and of St. Feodosy—were built in the 11th century, and the copper iconostases in them is the work of local 18th-century craftsmen. The iconostasis of the Church of St. Feodosy, whose vaults are up to three metres high, is the biggest of all the iconostases of the underground churches. The floors of all underground

passages and churches (with the exception of the Varangian cave) were paved with cast-iron slabs in 1826. In contrast to the Near Caves, the Far Caves have always been liable to landslides. In the middle of the 18th century work was carried out under the guidance of D. Debosket, a well-known engineer, S. Chelakaev (Chelukidze) and architect A. Kvasov, to reinforce the caves. The still extant system of breastwalls with drain pipes to divert precipitation and ground waters was built in the early 19th century by I. Glukhov, a well-known Russian fortification engineer.

The Far Caves contain the relics of 45 saints. Next to the Church of St. Feodosy there is his cell where the saint prayed to God in solitude even when he became the hegumen. His relics were translated to the Dormition Cathedral Church, while his sepulchre, over which hangs an icon of the saint, has remained here. In the caves there are glass vessels containing myrrh-exuding heads of unknown saints, four of which are exuding myrrh to this day.

A steep stairway descending into the ravine, separating the Near Caves from the Far Caves, leads to a small well which, according to tradition, was dug out by St. Feodosy himself and named after him. On the opposite side of the ravine, at the foot of the Near Caves hill, there is another holy well which is known as St. Antony's well. On feast days water is blessed on the well of St. Feodosy.

At present there are 30 monks in this cloister, who, under the guidance of Archimandrite Ionafan, perform obediences on the clerics, at the bakery, or work to improve the territory. With the blessing of Metropolitan Filaret monastic vows are taken in St. Feodosy's Church. Every Sunday an akathistos is read to all the Pechery saints, on Wednesday morning—to the Dormition of the Most Holy Mother of God, and on Friday evening—to the Mother of God. The monastery brethren strive to strictly follow the Rule given to the cloister by St. Feodosy.

After a 27-year interval, lamps have been kindled again in front of the holy image of the Pechery ascetics. Numerous pilgrims come to the Kiev-Pechery Lavra from all parts of our country to look for a prayerful support and consolation in their spiritual needs.

G. GULICHKINA

Optina Celebrates Its First Patronal Feast

Everything that is great and precious for a person begins with his or her faith in the holy of holies. The temple of God, which has always been in the centre of the spiritual life of monastic or secular community, is precisely that holy treasure of grace-filled forces which renovates and sanctifies the souls of people. It cannot be referred to as merely a handsome structure or magnificent building, for it is a great deal more than simply a thing created by human hands. The temple is dedicated to God and His saints,

so that the earthly man burdened with all kind of worries and griefs could be in a lofty and joyous communion with them through prayers and sacrifices.

Every temple is a place where the good news of the Divine Economy of the Salvation is brought through the gospel of Christ. The temple of God is always holy, and nothing can deprive it of its holiness. As the Apostle John the Divine writes, *Every spirit that confesseth that Jesus Christ is come in the flesh is of God* (1 Jn. 4. 2).

At the end of the 16th century, a wooden church (replaced by a stone one in 1689) was erected at Optina in honour of the Presentation of the Blessed Virgin in the Temple, one of the Twelve Great Feasts. There is no doubt that its creators put in the name of this church a meaning profound in its message and saintly purpose: to contain the uncontainable God—Jesus Christ, and to become one with Him.

The patronal feast in a cloister is a feast of spiritual renewal and construction of an eternal



The Cathedral of the Presentation of the Blessed Virgin in the Temple in the Optina Hermitage

temple in a human soul, a temple where sacrifices pleasing to God could be offered. In this sense, St. Irinaeus of Lyons referred to man as the glory of God. The Most Holy Virgin, Who gave grace-filled and saintly birth to Jesus Christ, became such Most Pure Temple.

The Christian idea of spiritual life does not vanish or disappear; it is eternal and inspires people to perform feats of piety. It found reflection in the lives of monks. The cloister of hermits reflected the richness of their inner world. In the hermitage everything is subordinated to the temple, beginning with the tower of the holy gate, depicting an angel trumpeting to the whole world about the need for a living and adamant faith in God, the Source of Light and immortality.

Among the monastery's church buildings, the Cathedral Church of the Presentation of the Blessed Virgin in the Temple, founded in 1750 in place of the dismantled Presentation Church, stands out for the gracefulness of its architectural forms and its cupolas

which seem to soar up into the sky. The Church of the Mother of God symbolizes the upward flight of man's soul to God. On its patronal feast the Church of the Presentation, which had stood idle for 65 years, appeared in all its internal and external splendour. Its cupolas had been coppered, crosses gilt, façades and vaults repaired, cornices restored, windows and doors replaced by new ones, and communications put in order. The reconst-

ruction of the main sanctuary had been completed by the day of the feast. The altar made in the workshops of the Moscow Patriarchate had been installed, and the icons donated to the cloister hung. These include the Tolga Icon of the Mother of God (18th cent.), the icon of the Holy Trinity painted on the sacred wood of the Mamre Oak and consecrated on the Holy Sepulchre in Jerusalem. Some of the icons once belonged to Optina and now have been returned to the cloister.

On the eve of the patronal feast the altar was consecrated, a Small Vespers with an akathistos to the Most Holy Mother of God and All-Night Vigil, were conducted.

On the day of the feast two Divine Liturgies were celebrated in the cathedral church. With the blessing of His Holiness Patriarch Pimen, the Late Liturgy was celebrated by Metropolitan Yuvenaly of Krutitsy and Kolomna. There was a multitude of pilgrims. A monastery service is a special one, deeply penetrating the very souls of worshippers. Without cloisters with their specific life style, the spiritual life of society becomes impoverished. The opening of the Optina Hermitage is a sign of our spiritual rebirth.

Archimandrite EVLOGY



Archimandrite Evlogy, Father Superior of the Optina Hermitage, blessing bread, wheat, vine and oil during a lity

Churchiness and Professionalism

This choir is still very young: it was formed late in 1987 on the initiative of Metropolitan Pitirim of Volokolamsk and Yuriev, Head of the Publishing Department of the Moscow Patriarchate, in connection with preparations to mark the Millennium of the Baptism of Russ. Its choristers take part in the divine services conducted by Vladyka Pitirim, perform at concerts arranged during solemn receptions in the Publishing Department. Church music as performed by the choir was heard in the concert halls of Moscow, Arkhangel'sk, Kiev, Riga and some other cities. It gave concerts in Greece and the Federal Republic of Germany. Last year the Melodia Firm produced a disk of recorded choral music executed by this group, which is now one of the most popular choirs performing church hymns. What is the reason for this rapid rise to success?

Formulating the choir's creative principles, its founder, Hieromonk Amvrosy, pointed out in an interview given to the *Sovietskaya Muzyka* magazine, that the principal task of his collective is to bring out as fully as possible the meaning of the compositions performed. The literary idiom of church hymns is extremely rich in content and, at the same time, is very precise, vivid and poetical. Even if it is not sung but simply uttered, the verbal text is an artistic phenomenon in itself.

The choir copes admirably with the task set to it, thanks to which its interpretations are remarkable for their profundity of meaning, fidelity to traditions and Orthodoxy. All its members have a record of service as precentors and choristers.

The repertoire of the male choir of the Publishing Department of the Moscow Patriarchate includes canticles composed during the last four centuries, which have never been performed before. Among them are specimens of the Russian unison (monophonic) Znamenny Chant prevailing in Russia in the 11th-17th centuries and then preserved in the Old Believers' practice, monuments of the early Russian polyphonic singing which arose in the late 16th century from the unison singing that had become extremely complicated stylistically, the canticles once sung in the Kiev-Pechery and the Trinity-St. Sergy Lavras as well as in the Optina Hermitage in the 19th-early 20th cen-

turies, and the "Liturgy for a Male Choir" composed by K. Shvedov in the USA in 1935, which has been kept in the composer's archives.

The work on the repertoire is aimed at bringing back to the concert and church practice the finest specimens of the national musical treasures dating to various epochs. There is nothing new in this approach, yet until recently we have not had a collective which would so closely cooperate with musicologists and seek to introduce the latest achievements and discoveries of the musical science into practice. Thus, thanks to the creative contacts established by the choir and musicologists I. Efimova and E. Shavokhina, who substantially improved the methods of deciphering *Strochnoi* scores, people have got an opportunity to hear in churches and concert halls specimens of the long-forgotten Russian Znamenny and Demestvenny polyphonic singing typical of the music culture of 17th-century Russia. The choir's repertoire also includes hymns of the Znamenny and Demestvenny monodic chants, deciphered by musicologists A. Kruchina and G. Pozhidaeva. It is noteworthy that both the leaders and ordinary members of the choir can often be seen at scientific conferences and scholarly meetings where theses on medieval Russian music are defended. Their high professionalism enables them, in selecting medieval musical monuments, to be guided both by aesthetic considerations and the degree of the validity of the scientifically deciphered melodies.

Striving after veracity is the most important principle not only in compiling a repertoire but also in choosing a style of performance. It is for this reason that some of the hymns have been rehearsed with the help of F. Kupriyanov, a leading Old Believers chorister, as the Old Believers Church, which still uses the kryuk notation in singing, preserves vocal traditions of medieval Russia.

A great deal of work is ahead of the choir. The high vocal skill of the singers, most of whom graduated from secondary and higher music schools, as well as the high professional standard and enthusiasm of precentor S. Krivobokov, who now heads the choir, give grounds for favourable forecasts.

The choir has found an interesting and universal style of singing,

which, though uniform for compositions written in various styles, is characterized by a rich phonation based on low timbres, a sonorous forte, the striving to demonstrate the beauty and potentialities of male voices, and a peculiar manner of uttering voiced sounds, which slightly differs from the academic one. The choir's style of singing, combined with the outward appearance of the choristers — sixteen young men in cassocks — evoke historical and artistic associations, recreating, depending on the compositions performed, the images of a monastic choir, or clerk choristers — 16th-17th-century Russian professional musicians.

The success of the male choir of the Publishing Department lies in its veracity, churchiness and professionalism, all of which have enabled the choir to win wide recognition within a brief span of time, and to emerge on the arena of a country-wide concert activity. It is to be hoped that, with God's help, the choir will advance steadily along the chosen path, developing the valuable qualities which it was lucky enough to find in the very first days of its existence.

S. ZVEREVA

To Shine, You Must Burn!

(For the 25th Anniversary of the Demise of Prof. V. Vertogradov
of the Moscow Theological Academy)

*Remember them which have the rule over you, who have
spoken unto you the word of God: whose faith follow, con-
sidering the end of their conversation (Heb. 13. 7).*

It was May 1943. Moscow still looked a front-line city, though heavy fighting with the Nazis already receded hundreds of kilometres away from the capital. Hardly any of its residents cared about an elderly man with a tired face dressed in a ragged grey jacket walking unhurriedly along the streets. He had returned to Moscow from Tashkent, where he had been evacuated, to see his younger son Arkady, who was being treated here from a severe wound. His son was not to be found in the crowded flat of a small old house on 2nd Krestovsky Lane; he had gone to the military hospital for treatment. Neighbours let the father in. Opening his small suitcase, he took several books out and carefully put them on the desk. Then he walked over to the window and looked outside through the dusty glass. The buildings' windows, on which strips of paper had been glued, faced the small Church of the Sign of the Most Holy Mother of God. A joyous smile shone on the face of the newly arrived man. He would go there to warm his soul with prayer.

Archpriest Stefan Markov († 1954), the rector of the Church of the Sign of the Mother of God, which is located near the Riga Railway Terminal, began to take note of the sickly looking man who frequently visited the church. Once, after Liturgy, Fr. Stefan asked the new parishioner: "Pardon me for my curiosity, but are you connected with our community in any way? I mean the clergy." The man coughed and answered quietly: "You are not mistaken. I am Vladimir Vertogradov, Master of Theology."

Vertogradov was thrilled to

learn from Fr. Stefan about the opening of the Orthodox Theological Institute and that people like himself were being called upon to continue their service to the Orthodox Church.

In autumn 1945 the name Vertogradov appeared on the list of lecturers of the reopened Moscow theological schools. According to family tradition, he owed his surname, one so suited to a theologian (it means, literally, "vineyard"—*Ed.*), to grandfather, who in his time entered a parochial school. The son of a serf gardener, he, like most peasant children, did not have his own surname, so the school principal asked them in turn, "What is your father?" "A blacksmith (Russ. *kuznets—Tr.*)."

"You will be Kuznetsov."

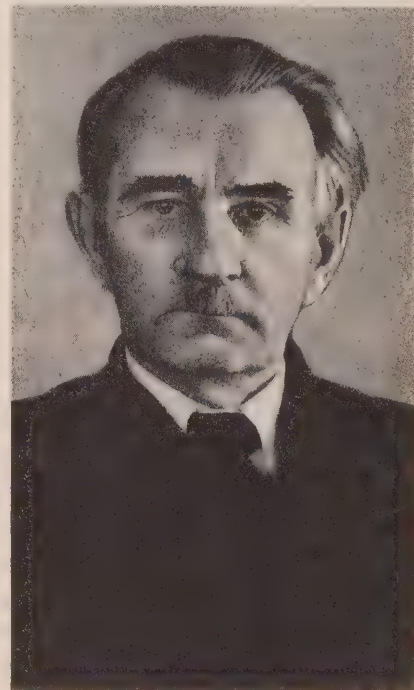
"And yours?" "A miller (Russ. *melnik—Tr.*)."

"You will be Melnikov."

But when the boy with the most sonorous voice among them said that his father was a gardener, the principal stopped to think for an instant and then said, "You say your father tends gardens... so I will give you the evangelical surname of Vertogradov."

Vertogradov became the first priest in his family. His son Semen served as a priest in the Tambov area in the 1880s.

Tambov and its environs are sprawled in the very heart of Russia. This ancient territory was known not only for its fertile lands, green meadows, lovely forests and the pure water of its rivers; people here have long been imbued with devoted love for the Christian faith. It is not fortuitous that before the Revolution Tambov Gubernia numbered 1,175 churches and 27 monasteries.



Situated not far from Tambov was the village of Shekhman, which was the birthplace of Vladimir Vertogradov.

...On July 10, 1888, in the year of the 9th centenary of the Baptism of Russ, the first child was born into the family of Fr. Semen Vertogradov. At Baptism the son received the name Vladimir, in honour of Grand Prince St. Vladimir.

Early in childhood Vladimir displayed great zeal and conscientiousness in all the tasks assigned to him. His parents lay the foundations of the Orthodox faith in his soul.

When he was 7 years old he was admitted in the 2nd class of the parochial school. Later, with his father's blessing, Vladimir decided to devote his life to the

service of the Lord and entered the Tambov Seminary.

This is what Arkady, one of his sons, tells about this period in the life of the young Vertogradov: "The environment of lofty spirituality, his boundless aspiration to cognize the world, his love for reading—all this helped father become the best student at the seminary and not only consolidate his primacy throughout his years of study but also secure the right to a government maintenance grant. Furthermore, he managed to spend all his spare time giving lessons in order to send his earnings home. He knew that in their large family each kopeck counted..."

In 1912 Vertogradov entered the Kazan Theological Academy, which he graduated four years later with the degree of Master of Theology.

Many years later, he would recall his student years, saying: "The academic period of my life was the most fruitful in terms of mastering scientific knowledge, especially philosophy..." His paragon was V. Nesmelov, a professor of philosophy and the author of the book *Nauka o Cheloveke* (The Science of Man), which became a manual for Vertogradov.

V. Vertogradov shared V. Nesmelov's scholarly convictions and believed that "...the real roots of philosophy lie not in the soil of a positive knowledge of the world but in man's cognition of himself, and that the real task of philosophy is not the building of a general system of a scientific world-outlook but a scientific construction of a living world-outlook in a detailed study of living man himself."

In the years he spent in Kazan Vertogradov also acquired knowledge in the field of the history of the Russian Orthodox Church. This helped him in his work on his master's thesis "The Orthodox Church in Galicia in the Earliest Russian Period". In it the young graduate of the Theological Academy investigated the history of Galicia from the conversion of Russ to Christianity as the main

state religion to the conquest of Galicia by the Polish King Kazimierz the Great in 1340.

This scholarly work proved the intransigent truth that "where the Church with Russian Orthodox rites and the Russian language was, this area should be Russian... During the reign of St. Vladimir Galicia was a component part of the Russian Church, and to this day the Metropolitan of Kiev bears the title of Kiev and Galicia."

It was spring 1916. The joy of graduating from the academy was dampened by the war with Germany, which Russia had been waging for two years. Revolutionary events were brewing. The young Vertogradov's plans for the future changed dramatically. His scheduled trip to Lvov to continue his scholarly work on the history of the Church in Galicia did not take place. Then he decided to go to Tambov and teach. A gladdening picture became forever ingrained in his memory: small houses stretched along the high bank of the Tsna River. And farther, to the very horizon, stood coniferous and deciduous woods. Travellers approaching the city noticed from a distance the silhouettes of churches along Bolshaya Astrakhanskaya Street and that of the Transfiguration Cathedral in Streletskaya Sloboda.

There, in Tambov, Vertogradov found personal happiness as well: he married Elena Znamenskaya, the daughter of an archpriest.

After the Church was separated from the State the theological schools did not function for a while. What was to be done? How could he feed his family? His wife had just given him their firstborn, whom they christened Anatoly. Vladimir and his family moved to his birthplace, Shekhman, and lived in his parent's home for a while. He consulted his father about what he should do next.

In 1921 a vocational school was being opened in the town of Gryazi. Vertogradov found employment as a Russian language and literature teacher there. He

knew these subjects brilliantly. Vertogradov's administrative abilities were noticed, and he was soon appointed head of studies at the vocational school. At that time, in 1922, a second son, Arkady, was born. Seven years later Vertogradov and his family moved to Moscow in hopes of utilizing his talents more fully. Perhaps there he could improve his financial situation as well. In those difficult years the teacher received only 30 to 40 rubles a month. In order to provide his family with a bare minimum, Vertogradov had to teach at two or three educational institutions: at a vocational school in the morning, at a specialized secondary school in the afternoon, and at the courses for grown-ups, in the evening.

Those were difficult times for the faithful. Many churches were closed or destroyed altogether, and young people shouted in the streets: "Down with monks! Down with priests! We will climb up to the sky and chase away all the gods!"

However Vertogradov, as well as the rest of his family, continued to believe in God and hope that the times of senselessness would end one day. And he constantly went to church. True, sometimes he had to wear dark glasses for the purpose... He knew of many incidents when a person even seen going into a church was fired the next day.

Kitaigorod was a trading section of Moscow. Here one could buy and sell anything. A man of average height, with a large head and closely-cropped hair stood out among the bustling passers-by. He unhurriedly moved from one used-book seller to another. Next to him was his son of about ten. The boy kept tugging at the hem of his father's jacket and whining: "Dad, let's go home. I'm tired." His father, leafing through some old book, responded absently: "Alright, just a minute, just look how well it is written." Finally the book was bought, and father and son, both satisfied, headed home. But suddenly the elder Vertogradov again stopped

by the next book shop. Arkady sighed heavily, as he knew that his father would definitely go inside, also "for a minute"... Many years later, Arkady would realize that his father simply could not live without spiritual nourishment.

Furthermore, he continued working on his Galicia thesis in those conditions, too. An unforgettable episode in the middle of the Great Patriotic War is associated with it. Once Arkady Vertogradov, wearing the flyers' light-blue tabs, dropped by their former flat, leaning on crutches after having being gravely wounded. In the ceiling there was a gaping hole left by a shell. Among the debris of furniture, bricks and garbage a neighbour was placidly heating up a stove with books from his father's library. "Arkady, you're alive," exclaimed the old woman, rushing over to him, and added joyously: "What fine books your father has—they burn so well!"

And then Arkady, forgiving in his heart the ignorance of this good woman, quietly stepped over to the desk, which was still in one piece, and, pulling out one of the drawers, discovered in it the thick manuscript neatly written in an even hand. "My father's thesis!"

cried the astonished Arkady. "Thank God it has survived!" Arkady took with him as the most cherished object these yellowed sheets, the result of his father's many years of work...

Vertogradov successfully defended the miraculously saved thesis in the spring of 1947 at the Theological Institute at the Novodevichy Convent in Moscow. Life disposed in such a way that Vladimir Vertogradov received the degree of Doctor of Theology 30 years after having started work on the dissertation.

In 1948 the Moscow Theological Academy and Seminary were founded at the Trinity-St. Sergy Lavra. In 1949 the prominent Moscow Archpriest Aleksandr Smirnov, secretary of *The Journal of the Moscow Patriarchate*, was appointed the acting rector, and Prof. Vladimir Vertogradov, from the Department of Old Testament Studies, became assistant rector. Combining this post with the lectures Vertogradov became involved in all aspects of the students' life, and he did not forget to ask them about how well they were being fed in the canteen. Thanks to his efforts a special student uniform was introduced for

them. How difficult it was to achieve this in the grim post-war years is well known.

In 1950 Archpriest Aleksandr Pavlovich Smirnov, the rector of the Moscow theological schools, died suddenly. The Education Committee appointed V. Vertogradov the acting rector. However, his health had long been undermined. From as early as the war years he had been suffering from a stomach ulcer and other maladies. And now his sight began failing drastically. However, taken with work, he paid no attention to this. Nevertheless, his health worsened, and in the mid-50s he had to retire. Of course, being idle was onerous for him. However, looking back on his life, he felt happy: "God gave me time when I was able to use all my knowledge to the full..."

"To shine, you must burn!" he liked to repeat.

The day of Vladimir Vertogradov's passing, July 10, 1964, coincided with his birthday. They said in the days of old: "Righteous people pass away on their birthday."

V. SEDOV

* * *

The Editorial Board of *The Journal of the Moscow Patriarchate* invited Arkady Vertogradov, the son of Prof. Vladimir Vertogradov of the Moscow Theological Academy, who answered the questions of the Board members.

Arkady, your father was one of the first at the revived Moscow Theological Academy to receive the high degree of Doctor of Science for his thesis "History of Initial Christianity in Galicia". For us it is the history of our *alma mater*. Do you remember this event? Has the day of the thesis' defence been imprinted on your memory?

"I very well remember that sunny, fresh, spring day. My father took me with him.

"The Moscow Theological Academy was then situated in the Novodevichy Convent. The defence took place at

a spacious room on the first floor, in the Lopukhin Building, now the residence of Metropolitan Yuenaly of Krutitsy and Kolomna. Members of the academic council—professors, docents, lecturers and teachers of the revived theological schools—came in time."

Did you know anyone of them?

"Not only knew but knew closely Archpriest Prof. Tikhon Popov. He was our frequent guest at home. Fr. Tikhon was acting rector of the academy due to the illness of its rector, Archpriest Nikolai Chepurin. It was difficult for him to combine the two duties with his weak eyesight. Fr. Tikhon Popov was kindness and truth itself, so to say.

"N. Muravyev, A. Georgievsky and others were the bearers of outstanding erudition, knowledge and culture.

"The minute when my father intro-

duced me to His Holiness Patriarch Aleksy has remained a holy memory for life. (His Holiness frequently visited the newly established Orthodox Theological Institute.)

"When my father spoke about the MTA affairs he always set professionalism as a cornerstone, and first of all the theological professionalism. His colleagues kept this opinion too. The 'former' theological academy, be it St. Petersburg, or Kazan or Kiev ones, was a standard for the first professors of the revived MTA. They called it warmly *alma mater*:

"Thus, the traditions of the present Moscow Theological Academy and Seminary have not only been inherited from the 'former' theological schools but established by the first teachers of the 'new' schools.

"I beg your pardon, I have strayed somewhat from our theme about the

thesis. The atmosphere of that session my father said, corresponded to a truly theological professionalism. The defence of the thesis took place at a due level, worthy of the 'former' theological academy. His opponents, professors S. Savinsky and N. Doktusev who had studied the thesis in detail noted the importance of the issue raised in it, its truly scientific argumentation, and reported to the council that the author had managed to penetrate into the issue of the history of Christianity in Galicia and to make a contribution into the ecclesiastical learning. Father paid special attention to the ideological depth of the theme being discussed. 'And my modest labour', he noted, 'may awaken young theologians' interest to elaborate this issue—then my good aim will be achieved...'

"I quickly added: 'And mine too; thus reminding him that it was me who had found his thesis in our old flat, damaged by the war...'

"'No,' said my father slowly, 'it was not you who found the theological study.' He made a pause

and then pronounced heartfelt words which have been imprinted on my memory for the whole life: 'My thesis was preserved and found... by Divine Providence.' Father stopped speaking, and my inquisitive, purposeful silence begged him to go on. 'The Divine Providence is spreading upon all humanity in general and each person separately. The world has been created by God and that is why it cannot exist without Divine Providence. The Providence is the matter of the Three Hypostases. The divine ruling of the world spreads both upon substantial world and the world of the reasonable and moral creatures... Thus the Divine Guidance had brought you to the actions you did, obeying exceptionally Divine Providence from your first step to the last.'"

What was your reaction to your father's words?

"I answered that perhaps it was somebody who guided me, prompted, and directed my hand, fortifying me and giving endurance.

"Otherwise why should I with

a pain in my leg sort the things under the broken desk, why should I try to get to the bottom drawer and spend an hour to open it? Finally, why did I not take some attractive and valuable book or some beloved thing of my gone childhood, but only these notes of the church historical study? Why did I carefully keep this theological study during the war days?

"I have received an exhaustive answer to these questions from my father on the day he defended his thesis.

"Our conversation which planted in me the joyful seed of my world outlook was certainly broader and deeper than my present interpretation. I remember my father with his characteristic emotion enclosing me in his 'scientific embrace' and keeping me so for a long time.

"My soul had been prepared for this for a long time and easily absorbed the truth of suprarational mystery.

"My faith is living in this truth.

"This truth keeps the memory about my good and dear father."

Sts. Cyril and Methodius, the Apostles of the Slavs

Recent researches into Church history show that the first seeds of the Christian faith in Poland and the neighbouring lands of Western Russ were sown in the mid-9th century by the enlighteners of the Slavs, Sts. Cyril and Methodius, and their disciples. Soon after there were already thousands of followers of Eastern Orthodoxy in the countries of the Vistula River basin.

What contributed to the success of the preaching of the disciples of the apostles of the Slavs was the support rendered by Prince Svatopluk of Moravia, who was waging a constant struggle against the Teutonic emperors for influence among the Slavs. Striving to subdue the pagan Slavs, the Germans did all in their power to spread the Latin Rite among them. Considering himself a follower of Byzantine doctrines and traditions, Svatopluk viewed it as a dangerous rivalry. After having subjugated Poland and Croatia, he decided to create an alliance of common faith and tried to convert the princes of Poland and of Croatia and Russ to Christianity. When Prince Popiel of Poland refused to receive the disciples of Sts. Cyril and Methodius, Svatopluk banished him from Poland, and after the Orthodox missionaries baptized Piast's son Semovit in Gniezno they promoted his election as grand prince. The new Polish prince became Svatopluk's ally.

The name "Russ", even before Chervonnaya Russ was subdued by Prince Vladimir, had a confessional as well as ethnographical meaning. After the death of Archbishop

Methodius of Moravia Rome tried to elbow out the Greek Eastern Rite of the Slavs with the Latin one. However, Russ, which consisted of a number of Croatian lands that Poland received after the disintegration of the Moravian state, resisted this, and the Eastern Rite became still more characteristic of it. That is why the monuments of the Eastern Rite, or of Orthodoxy, in Cracow, Sandomierz and Lublin also bespeak the fact that these towns constituted Russ. In Czwartek, a suburb of Lublin, there is a monument to the apostolic labours of Sts. Cyril and Methodius in Croatian and trans-Bug Russ. It is an Orthodox Church of St. Nicholas of Myra, built in 986, when Lublin was in the confines of the Russian land. The Lublin Church of St. Nicholas was supplied with religious books by the Lvov Orthodox Stauropegion Fellowship as late as 1659

There is historical proof that St. Methodius preached the gospel through his disciples throughout the Carpathian area. The Pannonian biography of Methodius mentions the fact that at his insistence "a strong prince ruling by the Vistula" had been baptized; in stories about St. Cyril the point is made that he preached the word of God among the Moravians, Lachs and Czechs; according to a monk named Paisius, Sts. Cyril and Methodius and their disciples: Clement, Sabas, Erasmus and Angelarius "collected an extensive and proper vocabulary from the Bulgarians, from Serbia, from Russ, from the Slovenians, from the Lachs... compiling for a long time a lexicon from these nations until they translated the Psalter, Gospels and other books... Later on bishops were appointed to Slavonic Moravia... where over a short time they ministered and taught the Slavs the Christian faith." Although beginning in 880 the

Featured here is an excerpt from the thesis of MTA Prof. V. Vertogradov.

missionary work of St. Methodius († 885) was conducted within the confines of the Moravian Archdiocese, these boundaries were not defined in the East, and his task was not only to extend the Church's jurisdiction and enlighten the baptized peoples but also to spread Christianity among the pagans.

Western chroniclers ascribe the first attempt to spread Christianity in the Carpathian lands to Bishop Voytech of Prague and to a monk from Trier named Adalbert, later the Archbishop of Magdeburg, who came to Chervonnaya Russ after Emperor Otto had founded the episcopal see in Mainz.

One *Life* reads: "The Latin Voytech came to Moravia and the Czech lands to the Lachs to destroy the Orthodox faith, and rejected the Russian alphabet and established the Latin faith and alphabet." Voytech was an obedient tool of German-Latin policy, and his activities in Cherven Region, like those of many other Western preachers (Monk Bruno was the best known in the early 11th century), were aimed not so much at converting the pagans to Christianity as to converting to the Latin faith those who had adopted Christianity according to the Greek Eastern Rite. Adalbert was soon driven off by the heathen, and Voytech was killed.

Be that as it may, all these narrations bring us to the historically truthful conclusion that it was not only in the Russian land between the Bug and the Vistula but also in the region beyond the Vistula, extending to Cracow, that the Greek Rite predominated and the local population professed the Greek Orthodox faith and observed it diligently, and that the Slavonic Orthodox principle prevailed in all parts of Old Russ—those that were gained by Poland as well as those that became the territory of Russia.

There is nothing incredible about the fact that the Greek Eastern-Rite Christian faith penetrated Galician Russ from the West, from Moravia, the last area of the proselytizing activities of the apostles of the Slavs, the holy brothers Cyril and Methodius. It is here that the diocese of St. Methodius was situated. The eastern boundary of this diocese ran along the Western Bug and the Styr and might have included Galicia and the western part of present-day Volyn. Drawing on Bohemian chronicles, one researcher in early Slavonic studies says that the countries which spread to the Bug and the town of Lutsk near the Styr were a part of Methodius's diocese at the time and that these countries received the light of Christian faith from the Moravian Archdiocese of St. Methodius.

Tradition has it that Sts. Cyril and Methodius sent preachers to Silesia, Poland and neighbouring Russ. However, when the Moravian principality had been completely destroyed by the late 9th century, many Slavs professing Christianity left Moravia and scattered in the neighbouring lands. Some of them found refuge in Russ, also a Slavonic country, i. e. in some regions of Galicia and ancient Volyn. These newcomers could, of course, have passed on the seeds of the holy faith to the indigenous population of Galician Russ. The main and immortal service which the holy brothers rendered to the entire Slavdom, as well as to Galician Russ, was, of course, the fact that they compiled a Slavonic alphabet and written Slavonic language and translated the liturgical books of the Orthodox Church and the Bible into it. This written language which the holy brothers put together was a tool the different Slavonic peoples used to develop their own written languages with.

There is no need to dwell in detail on the work of Sts. Cyril and Methodius among the Slavs, who accepted the preaching of the saintly brothers with great joy and firmly established themselves in the profession of the Christian faith. The brothers, who were from Salonika (Thessalonica),

had only to turn up in any Slavonic country and sprouts of the Christian faith vegetated in the souls of thousands upon thousands of people like grass after a warm spring shower. The reason for the successful preaching of Cyril and Methodius lays solely in the ideas, methods and goals of the apostolic activity of the holy brothers among the Slavs. It is a known fact that Western missionaries presented Christian teaching as a religious-political doctrine that failed to reckon with national interests. Sts. Cyril and Methodius, however, came before the Slavs as kind shepherds for whom the satisfaction of the flock's spiritual needs was the foremost goal of their work, which promoted the spiritual unity and power and might of the Slavs. The prime concern of the saintly brothers, these true apostles of the Slavs, was to teach them the Christian faith properly, for which purpose they introduced divine service in the vernacular. This was of such great significance that the German clergy had no choice but to pick up and leave. It comes as no surprise, therefore, that all the Slavonic countries where the saintly brothers or their disciples came to preach the gospel eagerly accepted Christian teaching presented to them in a language they understood. Evidently, not a single Slavonic tribe failed to take part in the spiritual repast prepared by the saintly preachers, with the exception of the trans-Laba Slavs living on the territory between the Oder and Elbe rivers and the Baltic Sea. Cyril and Methodius were among the first whom the Slavonic peoples canonized and to whom services were compiled.

On accomplishing their missionary work, Cyril and Methodius continued their labours in neighbouring lands. "They ordained a large number of priests, and Christianity kept spreading. Neighbouring peoples accepted Christian teaching, too. The exterior of the churches that were erected in Silesia, Poland, Russia and elsewhere attests to the fact that Christianity was established everywhere according to the teaching of the Greek Church. Preachers were sent to all these lands." Some details in this *Life* may be argued, of course, but the link between the holy brothers and Russ, specifically Chervonnaya or Galician Russ, seems to be unquestionable. This is evidenced by Cyril's trip to the Khazars, the pan-Slavonic nature of the preaching of our proselytizers, the conditions in which the saintly brothers worked in Moravia, and lastly, the boundaries of Methodius's diocese from the Styr to the Bug.

Thus, Christianity on the territory of Galician Russ initially spread naturally, slowly and freely; then, during the reign of the Grand Prince Vladimir, the Eastern Orthodox faith became universal in the early Russian state.

The following words by Maciej Miechowa, a prominent 16th-century Polish chronicler, are appropriate here: "Vladimir Svyatoslavich was baptized by a metropolitan sent by the Patriarch from the East, and since then all the Russian peoples... have stood firmly and unshakably in the Christian faith" according to the rite and Rule of the Eastern Church.

Preserving Traditions

The Foundation of Slavonic Literature and Culture Is Established

A constituent conference meeting in Moscow on March 10-11 of this year has set up a Foundation of Slavonic Literature and Culture. It was initiated by the Permanent Organizing Committee of the Festival of Slavonic Literature and Culture, the Writers Union of the Russian Federation, the Academic Council of the USSR Academy of Sciences on Problems of Russian Culture, the Publishing Department of the Moscow Patriarchate and several other institutions.

The conference that was held at the Moscow Youth Palace attracted 117 participants. It was opened by Corresponding Member of the USSR Academy of Sciences, E. Chekharin, Deputy Prime Minister of the Russian Federation. During two days the conferees heard addresses and reports by leading writers, scholars, church and public figures. They discussed and approved proposals for the organization and structure of the foundation. Its more than 80 founders and trustees include the unions of writers of the Russian Federation, the Ukraine and Byelorussia, the Academic Council of the USSR Academy of Sciences on Problems of Russian Culture, the Soviet Committee of Slavists, Ministries of Culture of the Russian Federation and the Ukraine, the Institute of Slavonic and Balkan Studies of the USSR Academy of Sciences, the Russian Orthodox Church, the Russian Orthodox Old Believers Church, the USSR National Music Society, the unions of artists of the Ukraine and Byelorussia, the Union of Soviet Journalists, the National UNESCO Commission, the International Foundation for the Survival and Development of Humanity, the Lomonosov Porcelain Factory in Leningrad, the Uralmash Heavy Machinery Works and other organizations.

The statute of the Foundation has been worked out and its council elected Academician N. Tolstoi as its chairman and writers V. Rasputin, N. Gilevich and B. Oleinik, co-chairmen.

Under its statute, approved by the conference, the Foundation of Slavonic Literature and Culture is "an independent and self-governing public organization. It is responsible for the organization and conduct of work of the Permanent Organizing Committee of the Festival of Slavonic Literature and Culture and carries out its own plans and programmes aimed at the study and propaganda of the literatures, languages, customs, traditions, history and culture of Slavonic nations." In keeping with the conference decision, the Foundation will function in contact or in conjunction with the respective central and local governing bodies and public organizations propagating cultural values of Slavonic nations.

The conferees were addressed by Metropolitan Pitirim of Volokolamsk and Yuriev, Head of the Publishing Department of the Moscow Patriarchate, who stressed that the establishment of the new founda-

tion serves to continue the historical tradition of Slavonic cultural studies. A vital task before the Foundation is to promote the cause of Slavonic unity, turning to the genuine Slavonic roots of contemporary culture and the preservation in all their original purity of Slavonic literary monuments. Metropolitan Pitirim proposed setting up a centre of Russian spiritual culture in the Monastery of St. Iosif of Volokolamsk which is now being revived.

Addressing one of the conference sessions, Metropolitan Aleksy of Leningrad and Novgorod pointed out that the main task of the Foundation consisted in daily work for the popularization of Slavonic culture. He proposed that May 24, the feast day of Sts. Cyril and Methodius, the Apostles of the Slavs, be annually observed all over the country as Day of Slavonic Literature and Culture.

Archimandrite Innokenty, Deputy Editor-in-Chief of *The Journal of the Moscow Patriarchate*, stressed that an important task before the Foundation was to put back at the disposal of the people the early Russian and Slavonic manuscript legacy as "the source of the good word". He pointed out that the establishment of the new foundation made it possible to translate into life the Scriptorium Programme which the speaker submitted to the conference.

Romil Khrustalev of the Russian Orthodox Old Believers Church pointed out that the Foundation had to focus in itself the great spiritual forces of society which are so important for all our people today. He said the Church of Old Believers was a proponent and guardian of the Old Slavonic literary tradition of Sts. Cyril and Methodius. The Church would participate in the work of the Foundation by bringing to public attention the spiritual treasures of early Russian art which have been preserved by the Old Believers. He stressed that propaganda of Slavonic literature and culture, with their spiritual and ethical charge, will help promote the moral health of our society.

On March 10, the conference participants and guests attended a friendly meeting at the Bulgarian Cultural and Information Centre in Moscow. They acquainted themselves with the work of the centre and efforts of the Bulgarian public to preserve the early Bulgarian and Slavonic cultural heritage. In the evening, the delegates attended a concert given at the officers' club of the Frunze Military Academy. Among its performers were the choir of the Music Section of the Publishing Department of the Moscow Patriarchate, the Boyan folk orchestra, children's folklore group Veretentse and several others.

On March 11, there was a press conference at the Publishing Department of the Moscow Patriarchate for Soviet and foreign newsmen.

N. ALEKSEEVA, S. SHAPORENKO

Great Pastor

(For the 160th Birthday of Archpriest Ioann Sergiev)

On October 19, 1829, a baby was born in the village of Sura, Pinega Uezd, Arkhangelsk Gubernia, into the family of a psalm-reader called Ilya Sergiev. The next day he was baptized and given the name of Ioann in honour of St. Ioann of Rila, the great Bulgarian ascetic.

The pious parents of the future pastor did their best to give a Christian education to the boy. His mother, Feodora,* exerted a particularly great influence on him.

At the age of nine he entered the Arkhangelsk parochial school. It was anything but plain sailing there at first. "Grieving about my poor performance at school", Fr. Ioann recalled, "I fervently prayed to God, beseeching Him to give me wisdom, and then, one day, I suddenly felt as if a screen dropped off my mind and I began to make good progress in my studies." In 1851, he finished the seminary course as the best student and was enrolled in the St. Petersburg Theological Academy to study at the State expense there. By that time his widowed mother had found herself practically without any means of subsistence. The young man had to combine his studies with work as a clerk in the academy's board. Busy as he always was, Ioann successfully graduated from the academy with the degree of Candidate of Theology.

In his student years the young man thought of devoting his life to missionary activity in China, but realized with time that God's will determined another mission for him. He married Elizaveta Nesvitskaya, the daughter of the ecclesiarch of the Kronshtadt Cathedral Church of St. Andrew. On December 10, 1855, Bishop Makary Bulgakov of Vinnitsa, subsequently Metropolitan of Moscow and Kolomna († 1882) ordained him deacon. Two days later Fr. Ioann was ordained priest by Bishop Khristofor (Emmaus-sky; † 1872) of Revel and soon after designated as priest at the Kronshtadt Cathedral to fill the post vacated by his father-in-law.

"In the very first days of my lofty service to the Church I made a point

of treating my pastoral mission and ministry as sincerely as possible, of watching closely my own actions and inner life," Fr. Ioann writes in his autobiography. In the beginning of his pastoral service, when he still had spare time, Fr. Ioann devoted it to an in-depth study of Holy Scripture. He began to keep a diary in order to follow his everyday actions.

His desire, in marriage too, to devote all his energy to the service of God and people prompted Fr. Ioann to persuade his wife to live in purity and virginity, and she became his selfless friend and assistant.

In the first few years after the ordination Fr. Ioann performed the routine service of a parochial priest, but then came to the conclusion that he needed to receive Holy Communion every day in order to strengthen his spiritual forces. And so, every day, with very few exceptions, he began to celebrate Divine Liturgy, never failing to deliver homilies on Sundays and feast days.

His ardent love of God and people, daily performance of the Eucharist, tireless prayerful feat, profoundly meaningful spiritual life, constant reading of Holy Scripture and translation of its truths into life gradually made Fr. Ioann a pastor who exerted an amazingly powerful influence on Orthodox people.

From the very start of his ministry Fr. Ioann devoted himself completely to the feat of charity. He visited the ailing and afflicted, dispensed money and all his things among the poor. Very soon crowds of beggars began to accompany the kind pastor wherever he went. Sometimes he would return home barefooted because he would give his footwear to somebody who asked for it. Quite often his family was on the verge of starvation, and it was only thanks to the help of his parishioners that they managed to pull through.

Fr. Ioann realized perfectly well that personal help could not change the dire plight of the indigent classes. He directed all his energy towards organizing public charity. In 1872, the *Kronshtadtsky Vestnik* published two appeals of Fr. Ioann, calling upon the residents of the city to pool their efforts for combatting poverty. Soon after, all those who wanted to take part in that noble undertaking rallied around him. In 1874, he founded

St. Andrew's Parochial Guardianship for Aid to the Poor in Kronshtadt which engaged in charity work on a large scale, setting up a number of branch institutions. The House of Diligence, solemnly consecrated on October 10, 1882, became the basis of the St. Andrew Parish Guardianship. Fr. Ioann believed that aid to the poor should be extended not only in the form of alms, but also through enabling them to work and acquire professional skills. In subsequent years the House of Diligence grew, turning into a whole complex of buildings and workshops, and included two elementary schools providing instruction free of charge, an outpatients' clinic, poor women's house, children's library, people's reading-room and canteen, orphanage, and doss-house.

The needy could always apply to the House of Diligence for an allowance. The institutions affiliated to St. Andrew's Parochial Guardianship were funded by annual state subsidies and private donations. However, the bulk of the money intended for charitable ends was donated by Fr. Ioann himself. Thus, in 1888, he donated more than 57,000 rubles and in 1890—29,000 rubles to the House of Diligence.

The whole of Russia learned about the charitable activity of the archpriest from Kronshtadt. Organizations similar to St. Andrew's Guardianship appeared in many cities. Numerous donors sent money to Fr. Ioann from all parts of the country, asking him to use it for charitable purposes. Every year he received and distributed about one million rubles. Sometimes his personal secretary sent several thousand rubles a day to various applicants.

In 1891, Fr. Ioann opened an almshouse in Kronshtadt. He did not forget his native parts either: a stone church, school, orphanage, sawmill, and shop were built in the village of Sura through his efforts and on his money. It was also there that he founded the Convent of St. John the Divine and an Orthodox Church Fellowship, to which he presented a steamboat.

It is difficult to enumerate all the cloisters, churches, schools, asylums and other charitable institutions built through the personal efforts of Fr. Ioann. Thus, for instance, he founded the Convent of St. John the Divine

* Incidentally, her influence on Fr. Ioann was not limited to the period of his childhood. When he was already a grown man he often turned to her for advice on various matters.

in St. Petersburg, the Trinity Skete near the village of Sura, the Convent of the Annunciation in the village of Vorontsovo in Pskov Gubernia, the Dormition Vaulovo Skete in the Yaroslavl Diocese, St. John the Baptist podvorye of the Leushino Monastery of St. John the Baptist in St. Petersburg, and allocated money for their maintenance.

In 1857 Father Ioann began to teach at the Kronshtadt Uezd school, and between 1862 and 1889 he taught in a gymnasium. Several generations of pupils retained life-long grateful memory of the famous religious teacher and his lessons.

Despite his active involvement in many-sided ecclesiastical and public activity, Fr. Ioann always retained his profound prayerful mood. The power of the prayer, its ardent appeal to God manifested themselves in all their plenitude during celebration of Divine Liturgy, which was the pivot of his spiritual life. His contemporaries testify to numerous cases of Fr. Ioann's astonishing prayerful help to the sick and afflicted. His sermons and talks had an amazing effect on the hearts of people. Chronic alcoholics, fallen women, the heartless rich and hardened criminals drastically changed their lives after meeting with Fr. Ioann.

The fame of the righteous priest transcended the boundaries of Kronshtadt, which began to be visited by pilgrims from all parts of Russia. Very often, when Fr. Ioann conducted divine services, the spacious Cathedral of St. Andrew could not hold all those who wanted to attend them. In Lent as many as five thousand worshippers received Holy Communion.

Every day Fr. Ioann received letters whose writers asked for help. And he set off for Voronezh and Kharkov, Kiev, Kursk and the Crimea, sailed down the Volga several times, visiting nearly all Volga towns and many villages. He travelled to Germany, Poland and Finland. Since the late 1880s he visited his birthplace every year. Living in Kronshtadt he went to St. Petersburg every day, with the exception of Lenten days. He often travelled to Moscow and during the last years of his life went there practically every month. Wherever he went, he conducted divine services and preached. Thousands of worshippers usually surrounded the church where he conducted a divine service.

Busy as he was, Fr. Ioann found time for literary work. A six-volume edition of his works was published during his lifetime. His book *My Life in Christ* was translated into English and became known in the West. This is what Archpriest George Florovsky wrote about Fr. Ioann's literary works: "His role in Russian theology has not yet been appreciated in full... Few people read his remarkable diary-collection *My Life in Christ* as a theological book. Of course, there is no theological system in it, but there is theological experience and testimony of it. It is a diary of a contemplator rather than moralist".

In 1897, Fr. Ioann was appointed dean of the Kronshtadt Cathedral Church of St. Andrew. In his latter years he became a member of the Holy Synod, had many decorations, was an honorary member of the St. Petersburg Theological Academy, several universities and various charitable and educational societies.

Father Ioann amazed people by his inexhaustible energy, keen wit and freshness of feelings. Even in his declining years he looked much younger than his age and was in good health, although he usually slept two or three hours a day. Only in 1908 did he begin to grow noticeably weaker. This was the last year of the great pastor's ascetic life. On the morning of December 10, his soul peacefully departed unto God...

The funeral service was conducted by Metropolitan Antony (Vadkovsky; † 1912) of St. Petersburg and Ladoga, assisted by three archpastors and numerous clergymen, in the St. Petersburg Convent of St. John the Divine where he was buried in the ground-floor church.

The feats performed by the humble pastor had a tremendous effect on the spiritual life of his contemporaries. After Fr. Ioann's demise the interest in his personality and activity did not abate. The Holy Synod took steps to perpetuate the memory of the great prayer. A Society in Memory of Fr. Ioann of Kronshtadt was founded. The *Kronshtadtsky Pastyr* journal was issued, and his books were reprinted in new installments. The convent where he was buried became the place of country-wide pilgrimage.

More than 80 years have passed since the demise of Fr. Ioann but the memory of his is still alive in Christian consciousness. In many homes of Orthodox believers his portraits are placed next to icons, and his works serve as text-books of spiritual life for many Christians. Clergymen draw from them invaluable material for their pastoral ministry.

Father VYACHESLAV TULUPOV

In the Dioceses

Moscow Diocese

On December 19, 1988, the Feast of St. Nicholas of Myra, Metropolitan Yuvenaly of Krutitsy and Kolomna celebrated Divine Liturgy in St. Nicholas's Church in Pushkino. During the Liturgy the archpastor ordained Deacon Aleksandr Vasilyev priest.

On December 25, 30th Sunday after Pentecost, His Eminence celebrated Divine Liturgy in the Church of the Epiphany in Kolomna.

On January 8, 1989, the Sunday

after Christmas, during Divine Liturgy in the Church of the Transfiguration in the village of Stary Spas, Metropolitan Yuvenaly ordained Monk German hierodeacon.

On March 15, Wednesday of the 1st week in Lent, during Divine Liturgy of the Presanctified Gifts in the Trinity Church of the New Golutvin Convent in Kolomna, His Eminence ordained Andrei Khmylov deacon. In the evening the archpastor read the Great Canon in the Epiphany Church in Kolomna.

On March 19, 1st Sunday in Lent, Bishop Grigory of Mozhaiksk celebrated

Divine Liturgy and a moleben singing of the Sunday of Orthodoxy in the Trinity Church of the New Golutvin Convent. During the Liturgy the archpastor ordained Deacon Andrei Khmylov priest for the Dormition Cathedral in Kolomna.

Kiev Diocese

IN MEMORY OF TARAS SHEVCHENKO

The 175th birthday anniversary of Taras Shevchenko, the great son of the Ukrainian people, was broadly

marked in our country and abroad. On the eve of this date, March 5, 1989, Metropolitan Filaret of Kiev and Galicia, Patriarchal Exarch to the Ukraine, assisted by the clergy, for the first time conducted a panikhida for Taras Shevchenko after Divine Liturgy in St. Vladimir's Cathedral.

"The Ukrainian people together with other peoples of our country celebrates Taras Shevchenko's 175th birthday,"—said Metropolitan Filaret addressing the believers. "The significance of his work for literature and the Ukrainian people's culture in general may be compared with the significance of A. Pushkin's work for Russian culture. That is why being marked the jubilee is the feast of our Ukrainian culture and language.

"Taras Shevchenko was a true son of the Orthodox Church; that is why the Russian Orthodox Church, which has been with the people all over her millennial history, celebrates this significant day everywhere.

"Shevchenko arranged some of David's psalms, thus giving us a chance to appreciate once again the melodiousness and harmony of the Ukrainian language. The author wrote also other poems on religious themes. The merit of the classic of the Ukrainian literature is, beside other things, in the fact that he expressed great ideals of Christianity, of charity towards people and truth which we need so much now, in the time of perestroika and renewal.

"Reading his works, we feel a vivid word on social justice. Today's Gospel lesson says that Christ requires charity towards people. In Shevchenko's poetry we trace clearly this aspiration to fulfil God's righteousness in the earthly life conditions. But the poet cared not only for the earthly life. He meant the Eternal Life in the Lord as well...

"Celebrating his birth anniversary, our Orthodox Church calls everyone to pray for the repose of his deathless soul. Being a son of the Ukrainian people, Taras Shevchenko treated with brotherly love other nations, such as Russians and Kazakhs among whom he spent many years. That is why commemorating the great poet we also celebrate the unity of all nations of our great Motherland. May the Lord repose his soul in the mansions of the righteous."

After a solemn office for the dead the metropolitan choir directed by M. Litvinenko sang "Eternal Memory".

The offices for the dead were

conducted in all monasteries and convents of the Kiev Diocese and in many churches in the Ukraine.

During the panikhida donations were collected among parishioners to restore Taras Shevchenko's tomb monument in the town of Kanev, on Tarasova Hill over the Dnieper.

Omsk Diocese

IN MEMORY OF FR. PAVEL FLORENSKY

In February-March 1989, on the initiative of Archbishop Feodosy of Omsk and Tyumen, a series of events in memory of an outstanding 20th-century theologian and scientist, Fr. Pavel Florensky was held in the Omsk Diocese.

The first event was held on February 20 in the Omsk cathedral church. After a panikhida, conducted by Archbishop Feodosy, the rector of the cathedral, Archpriest Ioann Melnik, made a report in which he traced Fr. Pavel's hard life path and pastoral ministry, his variegated interests and scientific achievements. After the concert given by hierarchal choir the participants and guests visited the exhibition devoted to Fr. Pavel's life and activities in the premises of the Omsk Diocesan Administration. The Chairman of the Omsk City Executive Committee Yu. Glebov and the representative of the Council for Religious Affairs at the USSR Council of Ministers for the Omsk Region O. Osipov were among the distinguished guests.

On March 2 the readings in memory of P. Florensky were begun at the conference hall of Tyumen State University. Students of the creative heritage of Fr. Pavel, representatives of the Publishing Department of the Moscow Patriarchate, staff members of Sverdlovsk University, Kurgan and Chelyabinsk Pedagogical Institutes were invited to participate in the readings.

Prof. V. Danilenko of Tyumen University made a survey of Fr. Pavel's life and activities.

Of special interest were the papers presented by P. V. Florensky (on pneumatosphere in Fr. Pavel's teaching). S. Dubinsky, a student of Tyumen State University, V. Nikitin, a staff member of the Publishing Department of the Moscow Patriarchate (Survey of the Last Publications of Fr. Pavel), T. Karachentseva,

a lecturer at the chair of philosophy (In Search of the Image of Cognition: Between Light and Darkness), S. Pashin, a lecturer at the university (Sergy of Radonezh and His Activities as Assessed by P. Florensky) and Fr. Aleksy Sidorenko (Science on Fr. Pavel Florensky's Concept of Knowledge).

The programme of the readings included concerts given by the choir of the cathedral church, which recited lenten hymns. An exhibition of photographs of Fr. Pavel as well as of ancient Siberian printed books and icons from the university's archaeological museum was on display at the conference hall through the efforts of the university staff and of the diocesan administration.

On March 3, a meeting in memory of P. Florensky was held at the conference hall of the Tyumen Regional Scientific Library. The speakers noted the organical link between P. Florensky and other religious thinkers. The meeting was recorded by Tyumen TV. Representatives of Omsk, Tyumen and Novosibirsk media were present.

The concluding event was held on March 5 at the Tyumen Exhibition Hall, where drawings of Tyumen monuments of culture executed by the pupils of the children's art school were on display. Reports on Fr. Pavel's ecological teaching were read and numerous answers of those present were answered. The cathedral choir directed by G. Gulevich gave a religious concert.

West European Exarchate

On March 2-8, Metropolitan Vladimir of Rostov and Novocherkassk, Patriarchal Exarch to Western Europe, made a business trip to France. The archpastor was accompanied by Archimandrite Sergy of the Cathedral of the Nativity of the Blessed Virgin in Rostov-on-Don, and the warden of the Patriarchal Cathedral of the Epiphany in Moscow N. Kapchuk who is responsible for church exhibitions in the West European Exarchate.

The delegation was met at the Paris airport by the rector of the Three Holy Hierarchs Podvorye in Paris, Archpriest Lev Makhno, the secretary of the exarchate, D. Shakhovskoi, the warden I. Levandovsky, and Sister Maria, the clerk of the exarchate.

On March 3, Metropolitan Vladimir met the permanent observer of

Vatican to the UNESCO, Monsignor Lorenzo Frana, and had other business meetings.

On March 4, Saturday of the Dead, His Eminence celebrated Divine Liturgy and parastasis on the eve in the Church of the Three Holy Hierarchs.

On March 5, Sunday of the Last Judgment, Metropolitan Vladimir celebrated Divine Liturgy and on the eve officiated at All-Night Vigil in the same church. The archpastor was assisted by Archpriest Lev Makhno, Archimandrite Sergiy, Archimandrite Georgiy, the ecclesiarch of the church; Archimandrite Nikon, the rector of the Church of St. Mary Magdalene in The Hague; Archpriest Grigorio Cognetti, the superintendent dean of the patriarchal parishes in Italy; Archpriest Stefan Hedly, the rector of the Church of the Icon of the Mother of God "Consolation of All the Afflicted" in Paris; Archpriest Innokenty Vir, the rector of the Church of the Holy Trinity in Paris; the rector of the Church of St. Cosmas and Damian in Taranto, Italy, Fr. Antonio Lotti; Hieromonk Efrem of the Church of the Three Holy Hierarchs; Hieromonk Varsonofy of the Holy Spirit Skete in Menile-Sainte-Denis and other clerics of the exarchate. With the blessing of His Holiness Patriarch Pimen, Metropo-

litan Vladimir raised Fr. Antonio Lotti to the rank of archpriest and presented the Order of St. Sergy, 3rd Class, to the parishioner of the church, M. Yakimova, in connection with her 80th birthday. After the divine service the archpastor congratulated everyone on the jubilee of the establishment of the patriarchate in Russia, calling it an epoch-making event in the history of the Russian Orthodox Church.*

That same day a festal reception was given and a festal moleben conducted before it. Metropolitan Vladimir addressed the congregation. He said among other things: "Celebrating this historic event we must thank God for His mercy towards our Church and us... We all are the children of Christ, of the one family which we must preserve, living in mutual trust, accord, peace and love." Present at the recep-

* On January 23, 1589, the council of Russian hierarchs with the participation of His Holiness Patriarch Ieremia II of Constantinople elected Metropolitan Iov of Moscow His Holiness Patriarch of Moscow and All Russia. Patriarchal enthronization was conducted three days later. The official celebration by the Russian Orthodox Church of the 400th anniversary of the establishment of the patriarchate is appointed to be marked in October this year.

THE OFFICE OF PANIKHIDA

Published by the Old Orthodox Christian Believers
Archbishopric of Novozybkov, Moscow and All Russia, 1984; 60 pp. with illustrations

With the blessing of Old Orthodox Christian Believers Archbishop Gennady of Novozybkov, Moscow and All Russia, the Old Orthodox Christians Believers Archbishopric has issued a book: *The Office of Panikhida*. Just as other publications brought out by the archbishopric, the book is printed in the Russian (civil) type on art paper.

The present edition is intended for church or home commemoration of the dead and includes, apart from the office of panikhida proper (pp. 9-19), a few canons, known in the Old Believers tradition: for the dead (p. 20), for one man dead (p. 25), for one woman dead (p. 31), and to St. Varus the Martyr, "who, by God's grace, can save from eternal torments those who died outside Orthodoxy" (p. 40).

The prayers are preceded by a pithy foreword: "The Burial of the Dead and Prayer Thereafter" (pp. 3-8), describing in great detail all the rituals performed over the dead both prior to and during his or her burial in accordance with the Old Orthodox Believers rite. The compilers of the book say that, if

necessary, the burial may be allowed without a priest, but in that case the funeral office is to be conducted, without the body of the dead, in the church whose rector was the father confessor of the deceased. This is followed by an explanation of when and how the dead should be commemorated in prayer. The readers' attention is drawn to the inadmissibility of using wine and other alcoholic drinks at all funeral repasts and dinners arranged in memory of the deceased, in accordance with Canon 15 of Sts. Peter and Paul the Apostles.

Of considerable interest is an article entitled: "Holy Scripture and the Holy Fathers About Help to the Deceased" (p. 46), which mostly consists of excerpts from Holy Scripture of the Old and New Testaments and from works of the Holy Fathers of the Church: St. John Chrysostom, Simeon of Thessalonica, St. Cyril of Jerusalem, St. John of Damascus. These texts reveal the meaning of the commemoration of the deceased during Divine Liturgy and in home prayer. Here the ordeals are described, which the human soul goes through after it has

tion were the hierarchs and clerics of the Constantinople and Antiochene Patriarchates, of the Serbian, Romanian and Bulgarian Orthodox Churches as well as the Roman Catholic, Coptic and Ethiopian Churches and representatives of Protestant Churches. Present among the distinguished guests were the representatives of the French state authorities, the diplomatic corps, the UNESCO, the ambassador extraordinary and plenipotentiary of the USSR to France, Ya. Ryabov, Councillor of the Minister of Foreign Affairs of France on Religion Prof. Romuald Chramcevic and representatives of public organizations. The participants had a chance to view an extensive exhibition devoted to the 400th anniversary of the Russian Patriarchate.

On March 6 Metropolitan Vladimir visited the Vanves parish. That same day the archpastor was received by Ya. Ryabov, Soviet Ambassador to France.

On March 7 His Eminence received clergy and laymen of the Korsun Diocese and French journalists.

On March 8, after a brief moleben in the Church of the Three Holy Hierarchs the archpastor left for Moscow.

Archimandrite SERGY

parted with the body. The compilers of the book point out: "The most widely spread narration about the ordeals of the human soul after a person's death, which the Holy Church offers for edification of her spiritual children, is the description of the torments of the soul of St. Theodora of Constantinople († 940), published in the *Life of St. Basil the New* [Mineia-Chetia, March 26] and in the book *Gregory's Vision* (p. 55).

The *Office of Panikhida* has two photo illustrations reproduced from the above-mentioned book (*Gregory's Vision*), depicting, in an understandable form, the soul's passage on to the other world.

There is a table: "Saturdays of the Dead for 1984-2000" published on pp. 58-59, with dates given according to the Old and New styles.

The book ends with "Eternal Memory" to deceased archpastors of the Old Orthodox Christian Old Believers Church (p. 60).

S. MATSNEV

Protodeacon Aleksandr Korotkov, a superannuated cleric of the Moscow Diocese, passed away on January 6, 1989.

He was born on June 7, 1915, in the village of Sysoevo, Dmitrov Uezd, Moscow Gubernia, into a peasant's family. After finishing the Dmitrov Vocational Training School he worked at factories in Dmitrov. As a participant of the Great Patriotic War he was awarded orders of the Red Star, of the Patriotic War, 2nd Class, and many medals. He studied at the Moscow Theological Seminary. He was ordained deacon in 1955 by Archbishop Makary (Daev; † 1960) of Mozhaishk and served at different parishes of the Moscow Diocese, since 1970 till he retired—at the Church of the Smolensk Icon of the Mother of God in the village of Grebnevo.

For his zealous service of the Church of Christ he was awarded a kamelaukion in 1981.



The funeral service at the Church of the Kazan Icon of the Mother of God in Dmitrov was conducted by the rector,

Archpriest Stefan Nemerishin, superintendent dean of the Dmitrov Church district and the deanery clergy. Metropolitan Yuvenary of Krutitsy and Kolomna sent a condolatory telegram.

Protodeacon Aleksandr Korotkov was buried at a cemetery in Dmitrov.

Archpriest Afanasy Sinyuk, a superannuated cleric of the Odessa Diocese, passed away on December 23, 1988, after a grave lengthy illness.

He was born on January 18, 1903, in the village of Dzygovka, Yampol Uezd, Podolye Gubernia, into a peasant's family. In 1914 he finished four forms of the parochial church school. During the Great Patriotic War of 1941-1945 he was at the front and was wounded. From 1945 to 1955 he was a psalm-reader and worked on a collective farm.

In 1955 he was ordained deacon and later priest by

Archbishop Nikon (Petin; † 1956) of Odessa and Kherson and appointed rector of the Dormition Church in the village of Samoilovka, Verkhny Rogachik District, Kherson Region.

From 1978 till 1983, when he retired, he was a confessor of the Kakhovka Territory.

Fr. Afanasy was deservedly respected and loved by his parishioners and clergymen.

For his zealous labours for the glory of the Holy Church Fr. Afanasy was raised to archpriest and awarded a paliitsa.

The funeral service in the Kherson Holy Spirit Cathedral was conducted by Archpriest Mikhail Garkushenko and the diocesan clergy. It was attended by numerous worshippers. Fr. Mikhail delivered an eulogy.

Archpriest Afanasy was buried at the cemetery of the village of Dzygovka.

“Ye Chief Apostles...”

Brothers and sisters, today is a special feast. Its importance is affirmed by the Church which has instituted the apostolic fast in preparation for this feast. A fast is a time of spiritual concentration, intensification of the inner life, contemplation of the Truth revealed by God. By establishing this fast our teachers, the Holy Fathers, wanted to make the people of God, that is, us, turn their spiritual gaze towards two wonderful personalities—the Chief Apostles Peter and Paul.

Why did the Holy Church call both of them chief apostles and not just one of them?

The Holy Apostles Peter and Paul differed greatly. Jesus Christ summoned them differently and their lives were completely dissimilar.

The Apostle Paul was a Roman, well educated, and knew several languages, while St. Peter was a simple fisherman hardly able to read and write.

The Apostle Peter, one of the first to be called, followed the Lord constantly through the years of His public ministry. He was with Him on Mount Tabor and in the Garden of Gethsemane. While St. Paul began his path towards the Truth by persecuting the Church and had never seen the Lord in the flesh, only in spiritual visions.

When he was called, Peter was already a mature man with a family, while Paul was unmarried and young. The former preached mostly among the Jews, the latter became the Apostle of the Gentiles and *laboured more abundantly than they all* to establish the Church in the Mediterranean countries.

To a disciple of the Apostles, St. Hermas, it was revealed in a vision that the Lord was building a tower with living stones—the Church—which rose from the Earth to Heaven. We heard today in the gospel lesson how the Saviour said to Peter: *Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it* (Mt. 16. 18). And the holy apostles became the foundation of God's Church, the foundation of the tower.

The goal of our Christian lives is to become such useful *rocks* for the great Economy of God in imitation of the Holy Apostles Peter and Paul. In order to understand in what we must imitate them, we must clarify in what they are similar, what unites them, and why the Church glorifies them together.

We can find the answer in the Apostle of the Gentiles himself: *Remember them which have the rule over you, ...whose faith follow* (Heb. 13. 7). Each of us, however, can say: “I also believe.” To this we can retort: “What about Annas and Caiaphas,

all the Pharisees and elders of Jerusalem, were they unbelievers? Can faith crucify?” There is only one answer to this: everyone believes differently. The Orthodox Christian faith is not penned in by pharisaical self-esteem, Sadducean sophistication and dogmatism, but calls for constant righteousness and the Truth; aspires to please God and not one's self; ascends the Cross and does not run away from it; seeks constant communion with God and not human fame; strives for Eternal Life and not comfort in this life.

So were the Holy Apostles Peter and Paul. When many left Christ, He asked His disciples: *Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life* (Jn. 6. 67-68). Thus he longed for it although there was much that he did not comprehend in the words of the Saviour. And the persecutor of the young Church, Saul, the future Apostle Paul, although he was *breathing out threatenings and slaughter* (Acts 9. 1) it was not because of hatred for those who thought differently, but zeal for God and the Truth. That is why, the Lord Himself came to him, the only one among the persecutors of the Church of that time, illumined him with the Holy Spirit and communicated him in the apostolic Pentecost. This young disciple of Gamaliel was not jealous for his own career, but for the Truth which led to Life Eternal.

It is this zeal that the Holy Mother Church kindles in us through the fast prior to the feast of the Chief Apostles. Not all the stones are suitable for the building of the Church, only those of apostolic perfection of faith. Upon this zeal and such faith does the Church of the Lord stand. Therefore, brothers and sisters, if we see that our faith is merely a means for bettering our lives here (for the Lord is merciful and grants temporary benevolences in response to our persistent requests), then we are far away from the Church, salvation and eternity. Let us kindle in ourselves the Orthodox and apostolic faith through prayer, fasting, the reading of Holy Scripture and by partaking in the Holy Sacraments of Christ. For the Lord descended from Heaven in order to raise us from the Earth to Heaven and to give us the *kingdom of God* and not earthly prosperity.

That is why, according to the words of the Saviour, let us first seek the kingdom of God (Mt. 6. 33) and the apostolic faith which alone leads to it, as we see in the example set by the Holy Apostles Peter and Paul. Amen.

Father DIMITRY NIKOLAEV,
Moscow Diocese

Church Sermons—Traditional and Contemporary

Every day sermons are preached at the Trinity-St. Sergy Lavra... The spiritual traditions of the House of the Life-Giving Trinity, as it was lovingly named by the Russian people, go back to its founder—St. Sergy of Radonezh. Already as postulants the monks of the Lavra start to learn the ways of monasticism behested by the saint—the Jesus Prayer, the asceticism of the spirit. The rich experience of the Holy Fathers, the study of the patristic heritage, help to engage in prayer of the heart correctly. Today too the sermons at the Lavra are filled with the patristic spirit. One divines it in every word of the preacher. The living word of the Truth is aimed at revealing the most secret aspects of a man's spiritual life. A substantial part of the Lavra preaching consists of sermons permeated with compassionate love for the Motherland, the people, and the Church. It will soon be seven centuries that the Trinity-St. Sergy Lavra has been guiding spiritually all who come with faith and love to the holy cloister of St. Sergy.

On Conscience

In the Name of the Father, and of the Son, and of the Holy Spirit!

Thou shalt love thy neighbour as thyself (Mt. 22. 39), God's commandment tells us. Between love for one's self and one's neighbour there is a very close link. Daily experience teaches us that depending on how much we love ourselves so we love our neighbour. If there is no respect for one's self there is no respect for people either. If a person lives only for himself he perceives others as self-lovers. At any rate he would not be bothered with others and find numerous excuses for not helping anyone in need, like the priest and the Levite in the gospel parable of the good samaritan (Lk. 10. 30-37). While a man who respects the image of God in himself values it in others. One who feels what greatness and wealth, and, at the same time, what poverty and helplessness are hidden in man, especially one who feels an inner need to get rid of sin and calamity, under whose weight *the whole creation groaneth and travaileth* (Rom. 8. 22), in whom there is need for love, long-suffering and forgiveness, sympathizes always with people and endeavours to fulfil fully the words of the Saviour: *Therefore all things whatsoever ye would men should do to you, do ye even so to them* (Mt. 7. 12).

And so, in order to acquire real Christian love for one's neighbour, one must pay attention to one's moral state; restore in oneself the image of God. What must one do? First of all one must guard one's conscience and heed its voice. Conscience is the power of God which induces us to do good and diverts us from evil. It is the voice of God within us witnessing to our likeness to God; it is the moral law inscribed by God in our hearts. What God's law teaches and commands, our conscience teaches and impels us to do. What the law forbids, our conscience forbids too.

The Divine Law commands us to believe in God; to honour God above all things created by Him; to obey Him as the Lord of the universe; to feel reverential awe before Him as the Righteous Judge; to love God above everything else in the world; to thank Him as the Munificent Giver, and to trust

in Him as the One All-Good and Almighty. The same is taught by our conscience. Divine Law commands us to honour our parents and obey those in authority placed by God. The same is taught by our conscience. Divine Law forbids harming a man, depriving him of life; forbids debauchery and the overt or covert theft; the same things are forbidden by our conscience. Divine Law forbids lying, flattery, cheating, slandering, envying the happiness of one's neighbour, and rejoicing at his misfortune. Our conscience forbids the same things.

Conscience is our true teacher and one who listens to it will never stumble. But conscience does not only induce goodness and divert from evil, it also judges us impartially and without graft for all our actions, chastising us severely for any evil. One can escape human judgment, says St. Gregory of Nazianzus, but one cannot escape the judgment of one's conscience. Conscience, says St. John Chrysostom, is our constant denouncer, who cannot be cheated or seduced. A man who has caused evil, the saint says further, or committed a crime, can hide from human judgment but he can never and nowhere hide from the judgment of his own conscience. On the contrary, he always carries a judge inside who constantly exposes, castigates, and torments him; the voice of conscience can never be stilled.

Like a diligent physician, the conscience constantly offers its medicines, and even if we do not want to heed it, it does not leave off, but persistently reminds the sinner of his sin. Otherwise, how can we explain the fact that great criminals revealed their secret crimes knowing that they would be sentenced by a court of men? Was it not the denunciation of their conscience? What makes the thief quail, the adulterer be ashamed, a murderer fear, when they commit evil by night unseen by men? Is it not the persecution of their conscience? Why do diehard criminals, who committed great crimes without shame or fear, suddenly commit suicide? Because their repressed conscience mutinied, denounced and relentlessly tormented them. Thus it was with Judas the traitor,

who hung himself because of pangs of conscience. This also happens to other evil people.

Pangs of conscience are not felt by men who have attained lofty virtues or, on the contrary, have fallen into the abyss of vice. The conscience of the righteous has nothing to expose. While in those who have sunk into the abyss of vice, the conscience is stilled because it has been besmirched—there is no reflection in a smoky glass. The saintly Abba Dorotheus says that it is in our power to deaden the conscience or, by obeying it, to make it shine and illumine us. We deaden the conscience by not fulfilling its demands, and it loses its clear knowledge of sins. When the conscience is deadened, it appears not to exist. But actually there is not a person who does not possess a conscience. Conscience is a gift of God which never dies. That is why Abba Dorotheus says one must not trample on one's conscience even in the smallest and most insignificant things, because by becoming used to neglecting the small things we gradually begin to disregard the greater things.

By caring for the clearness of his conscience a Christian keeps his heart pure. What is an impure heart? Apparently each of us knows what it is more or less. The Saviour says: *For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man* (Mt. 15. 19, 20). *Blessed are the pure in heart: for they shall see God* (Mt. 5. 8), says the Saviour meaning that the heart is the receptacle of our life. Holy Scripture says: *Keep thy heart with all diligence; for out of it are the issues of life* (Prov. 4. 23). In the heart is the beginning and end of all our actions. Faith is not faith and love is not love if they do not abide in our hearts. And humility is not genuine humility if it is only manifested externally. The Lord knocks on our hearts. *My son, give me thine heart* (Prov. 23. 26), says Holy Scripture.

That is why one who desires to see God and enjoy the bliss of the contemplation must find the straight path which is indicated in Holy Scripture by the

Saviour Himself, Who is the Path and our truest Guide. This path lies through the purification of the heart, the rejection of defiling, vicious and lawless acts. Without this we cannot see God, cannot hope for the Kingdom of God, for as St. Paul says: *Know ye not that the unrighteous shall not inherit the kingdom of God?* (1 Cor. 6. 9).

It also happens that a man's heart is not pure although he does not do anything lawless. With the words: *Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man* (Mt. 15. 19, 20), the Saviour exposes not only our visible impurity, but also our secret impurity. Evil thoughts rising from our hearts and turning into evil deeds, defile the inner and outer man—the soul and the body. When evil thoughts do not rise from the heart but only nest there, then they defile only the inner man—his soul, which cannot be seen by people because they usually pay attention only to external acts and the face, while the secret things remain invisible. God, however, sees man's heart, everything is open to Him.

Supposing we only wished a man perdition in our soul. Then know that God has counted the evil thought as a sin against us. Perhaps with our lips we have not blasphemed against God but in our soul we have murmured against Divine Providence. Alas! The Lord sees this blasphemy too. That is why a Christian must cleanse his heart from evil thoughts. The cleansing of the heart is not an easy feat. However, *the things which are impossible with men are possible with God* (Lk. 18. 27). To all who repent and turn with faith to God, with fear of God and reciting the Jesus Prayer, the Lord helps to dispel from the heart thoughts unworthy of a Christian. True they may return, but they will no longer be able to defile the heart as formerly.

Create in me a clean heart, O God; and renew a right spirit within me (Ps. 51. 10). Amen.

Archimandrite KIRILL,
Trinity-St. Sergy Lavra

We wrestle not against flesh and blood... (Eph. 6. 12)

It is not by chance that the Apostle Paul warns the newly converted Ephesians of this. Enticed by our desires of the flesh, brothers and sisters, we often think that this is the real life, that apart from this life of the flesh, there is none. But St. Paul tells us: *We wrestle not against flesh and blood*. Then there must be another life in the invisible world, another power, which constantly grasps us, but we think that it is merely a passion of the flesh. At times during prayer a person is suddenly gripped by carnal passion, thirst for alcoholic drink, desire to make profit or steal, or to gossip and slander someone. The person had nothing of the sort in his mind and he

wonders why—the words of the prayers are pure, holy, and divine, so whence did it arise?

This, brothers and sisters, only shows that in the world there is evil power, which constantly opposes every good in a person. God gave us free will and the right to choose, saying: "Choose good in order to live, and do no evil, in order not to die." This does not mean, however, that we are exclusive masters of all our thoughts, desires, and actions. Once we become *the servants of sin* (Rom. 6. 20), we gradually feel the action upon us of the dark power whose existence is stubbornly denied by the modern rational mind. But we, brothers and sisters, must always remember

that this power exists and that the struggle for each soul does not cease between God and the Devil. I shall adduce here as proof a story written by Sofya Snessoreva, the spiritual daughter of Ignaty Bryanchaninov.

Right before his end, the bishop told her about the proximity of death and asked her not to be concerned about worldly things but to prepare for transition to eternity. And after his death, the pastor did not abandon his care of the soul so dear to him. Once when Sofya was in difficulties, she dreamt of Vladyka Ignaty who again asked her to turn to repentance, think of death and transition to eternity. Wishing to save her soul from pernicious indifference, he made her experience the state of death in a dream.

"I felt I was dying," she writes, "my body became alien as though not my own, life receded to my head and eyes; my mind and eyes saw that which was real, and not that which seems to us in this life. This life is but a dream, only a dream! All the blessings and deprivations of this life do not seem to exist when the moment of awakening comes with death. There is nothing, no friends, only boundless space, filled with terrible beings, incomprehensible to our earthly blindness; they swarm around us in diverse forms, surround and hold us. They also have bodies, but thin and as though made of horrible slime. They crawled over me, clung to me, held my eyes, drew my thoughts every which way, and did not give me a chance to take a breath in order to invoke God's help. I wanted to pray, to make the Sign of the Cross, wanted to turn to God with tears, pronouncing the name of our Lord Jesus Christ, to become free of this torment, to have these horrible beings taken away from me, but I had neither words nor strength.

"These horrors shouted at me saying that it was too late, that there was no prayer after death! My body was growing numb, my head immovable, only my eyes saw everything, and in my brain the spirit felt everything. With the aid of some supernatural power, I raised my hand a little, but could not carry it to my forehead and made the Sign of the Cross in space—then the horrible beings began to contort. I gathered my strength and in my spirit I produced, not with my tongue or lips, which did not belong to me, the name of our Lord Jesus Christ, and the horrors, as though burned by white-hot iron, began to scream: 'Dare not pronounce His name, it is too late!'... Again I heard the voice of Vladyka Ignaty: 'Pray incessantly; all that is written in my books is true. Abandon worldly cares, be concerned only with the soul!' With these words he began to recede from me into space; his appearance began to change and turn into light. He was joined by a host of bright beings, and all seemed to be ascending an immense and ineffable ladder. Just as the Vladyka, as he ascended, became unearthly so all who had joined him began to gain an appearance of inexpressible and radiant beauty. Looking at them and rising in spirit to this infinite ribbon of light, I no longer paid

attention to the horrible beings that were raving around me...

"Bishop Ignaty was rising higher and higher. He was surrounded by an assembly of radiant saints, and he lost his earthly appearance and became as radiant as they. My sight could not rise higher. From that height Vladyka Ignaty looked upon me again with deep compassion. Suddenly, forgetting myself, I tore away from the power holding me and cried: 'Rest in peace, O Lord, the soul of Thy departed servant His Grace Ignaty and through his holy prayers save and have mercy upon me, a sinner!' In a moment the horrible beings disappeared and there was peace and quiet... For many days I continued to feel something unusual in the middle of my forehead: not pain but an intensity as though all my life was concentrated there. During my dream I learned that when my mind was concentrated on thoughts of God, on the name of our Lord Jesus Christ, the horrible beings immediately retreated but as soon as my thoughts began to wander, they surrounded me again in a moment, hindering my thoughts from turning to God and the Jesus Prayer."

This story, brothers and sisters, is one of the numerous witnesses of people who have personally, through Divine Revelation, experienced meeting not only with the angelic world but with the demonic as well. When the dark power binds our thoughts, we no longer belong to ourselves, we become *servants of sin*; if we lose control of our thoughts, we are in its power. We are all allured by diverse sights. Almost everyone has a television set at home. Listening to the news and looking at some of the programmes seem un sinful, but as soon as we are diverted in thought and drawn away from God, we are no longer our own or God's, we are possessed by another, dark power. And there appear slander, quarrels, hatred, murder, drunkenness and debauchery. When we become *the servants of sin* we cease to be servants of God. That is why the Apostle Paul urges everyone to turn to God as to the source of love, for one who loves does not do evil, because love is the fulfilling of the law (Rom. 13. 10). When we fulfil the law of God, we grow spiritual fruit, that is to say, we are living a holy life. And what is spiritual fruit? *The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts* (Gal. 5. 22-24). But we do not want to crucify our flesh, we want a carefree life on earth and enjoy prosperity, and when we do not get what we want we become angry, quarrel with our dear ones, and lose our human dignity. If we do not have love and compassion, only external piety, it means that we are not Christians; it means that we are like the hypocritical Pharisees, scribes and chief priests, who considered themselves all-knowing and holy. Recall Christ's denunciatory words! *Woe unto you, scribes and Pharisees, hypocrites! For ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer*

ye them that are entering to go in. Woe unto you... for ye devour widows' houses, and for a pretence make long prayer... Woe unto you... for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith... Woe unto you... for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones and of all uncleanness... (Mt. 23. 13-27). And further on: O Jerusalem, Jerusalem... how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

Behold, your house is left unto you desolate (Mt. 23. 37-38).

If we lead a carnal life it means that the abode of our soul is empty and that the Holy Spirit is not in us. It is said that a soul becomes alive with the Spirit and is raised by purity. We have been called to gain purity and can acquire it. We must only desire it. The Lord says: "Repent, become better, and I shall be with you." Amen.

Archimandrite LAVRENTY
Trinity-St. Sergy Lavra

On the Knowledge of God

In the Name of the Father, and of the Son, and of the Holy Spirit!

Beloved brothers and sisters in Christ, the first Sunday after Easter is called the Sunday of St. Thomas. From the gospel lesson we learned today what our Lord Jesus Christ said to the Apostle Thomas: *Because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed* (Jn. 20. 29). What was the cause of St. Thomas's unbelief in his Teacher and Saviour?

The Holy Fathers explain that the Apostles were still subject to prejudice characteristic of the Jews. They considered Christ an earthly Sovereign, Who had come to free the Jewish nation from the thralldom of the Romans and become the King of Israel. This notion did not abandon them to the last. Right up to the Ascension they still asked Him: *Lord, wilt thou at this time restore again the kingdom to Israel?* (Acts 1.6).

That is why, the Holy Fathers say, the death of the Teacher made such a great impression on Thomas. Due to the peculiarities of his character he fell into a greater spiritual depression and, as a consequence, a heavier despondency than the others and that was the cause for his not being with the disciples on the day of the Saviour's Resurrection. With the death of the Lord, hope had left his soul and therefore he considered incredible the news that the Lord was alive. The turn of speech whereby he expressed his unbelief shows that it was conscious and profound; it could be dispelled only on the condition expressed in his words: *Except I shall see... and thrust my hand into his side, I will not believe* (Jn. 20. 25).

And behold the Risen Lord Himself stretched to him His hands and showed His heart, wishing his soul to be illumined with faith. In conclusion He said: *Be not faithless, but believing* (Jn. 20. 27). By these words, the Holy Fathers stress, the Lord made Thomas feel that his soul was on the verge of choosing between complete faith and spiritual embitterness. With the words: *My Lord and my God* (Jn. 20. 28)

the Apostle Thomas again manifested a living, complete and lofty confession of faith in the Lord the Messiah, the Saviour of the world.

This narrative by the Evangelist John is very instructive for us. We must not base our faith on tangible proof as it happened with St. Thomas. The Lord reveals to us the loftiest way to faith. In the words addressed to St. Thomas: *Because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed* (Jn. 20. 29), the Lord showed that there is a difference in the attainment and confirmation of faith; for the birth and support of faith, some need tangible vision and miracles, others base their faith on simple witness to the object of faith, on word, on trust. And although the Lord did not deny Thomas and his way of faith the bliss, He pointed out a better and firmer way of faith, achieved through trust in the witness of the word or teaching.

Why does the Lord give preference to faith on hearsay and not to faith confirmed by a miracle? First of all we must answer the question: In what or in Whom do we believe? We believe in God. God, Holy Scripture tells us, is a Being absolutely spiritual. *God is a Spirit*, Christ told the Samaritan woman, *and they that worship him must worship him in spirit and in truth* (Jn. 4. 24). Scripture tells us further that God dwells in unapproachable light and no one has ever seen Him or can see (1 Tim 6. 16). If Scripture says so it means that in no way, by no worldly means, can man see Him or come to know Him, even if he applies all his knowledge and effort, except the only one given to man by God Himself for the purpose. This one thing is the spiritual essence of man and only by it can he enter into union with God, come to know Him; only through it God Himself reveals Himself to man. And if in spiritual life man is needy, poor and naked, then he will never be able to count on any other means and ways of knowing God.

As for man's ability to know God and the necessity to do so, the Lord says: *And this is life eternal, that*



ST. ANDREI RUBLEV

Feast day, July 4/17



Panorama of the Far Caves



The procession to the well of St. Feodosy

Blessing the water at the well of St. Feodosy on the eve of the Epiphany,
January 18, 1989



THE FAR CAVES OF THE KIEV-PECHERY LAVRA

(see article in this issue)



Archimandrite Ionafan, Father Superior of the Kiev-Pechery Lavra, professing Monk Evgeny in the Church of St. Feodosy



Anointing with chrism from myrrh-exuding head

ST. SERGY'S PARISH
OF THE YAROSLAVL DIOCESE



The Church of St. Sergy of Radonezh
in Tatishchev Pogost, 18 km from
Varnitsy, the place of birth of the
Hegumen of the Russian Land



The procession in Tatishchev Pogost
during the celebration of the Millennium
of the Baptism of Russia



Archbishop Platon of Yaroslavl and Rostov
blessing water in the Lut River



The Feast of the Dormition of the Mother of God

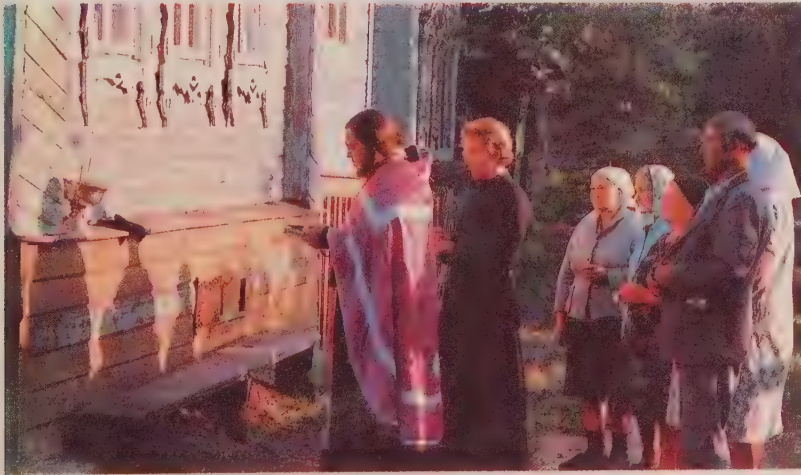
Hieromonk Oleg, rector of St. Sergy's
Church administering the Sacrament of
Baptism



Confession



Blessing
the house



At the cemetery



Singing of the parochial church council

Baking
of prosphorae
at the Pochaev
Lavra
of the Dormition



Proskomede
in the Cathedral
of the Dormition
in Vladimir

"Receive
ye the body
of Christ..."
Holy Communion
in St. Vladimir's
Cathedral,
Kiev

The Riga
Convent of the
Transfiguration.
The Office
of the Panagia





"O Lord
Jesus Christ
our God.,
bless these
loaves..."
A Lity
at the Pskov-
Pechery
Monastery
of the Dormition

Easter week.
Procession
with an
artos
at the Kiev
Convent
of the Protecting
Veil



The procession with an artos in Trinity-St. Sergy Lavra



Offerings of commemoration of the departed
in the Korets Convent of the Trinity

СОБОРЪ ВСѢХЪ СЪНЪХЪ ЗЕМЛИ РУССКОИ



THE SYNAXIS OF ALL RUSSIAN SAINTS

The icon was painted in 1988 for the Millennium of the Baptism of Russ

they might know thee the only true God, and Jesus Christ, whom thou hast sent (Jn. 17. 3).

Why did Christ say here *that they might know thee* and not “that they might believe in Thee”? Because faith has its own development, and perfection of faith rises to such spiritual heights that it may turn to the knowledge of God.

Faith from hearsay or trust consists in the fact that man trusts those people who have already traversed the path from simple faith to the knowledge of God that comes of experience, that is, to knowing God through active Christian life. At the same time, he accepts all the teaching of the Church. When he comes to trust in and be convinced of the truth of all the Church’s teaching, then, in fulfilment of the commandment of God, he may gradually pass from simple faith to the faith of experience, proceeding from the very life of the Christian. For example, if he has heard before that there is spiritual poverty, or purity of heart, he now becomes convinced through the experience of spiritual life that these are not abstract concepts, but real and necessary steps in perfecting the knowledge of God.

However, some may doubt and ask: What are the grounds for our trust in the people who bear witness to the knowledge of God they experienced? To this we can reply: The existence of God is a fact, proved repeatedly. People of diverse historical epochs, from ancient times to our days, with surprising unanimity testify not simply to their faith in God, but bear witness to real, inexpressible, profound and personal experience of God. Therefore, the inner power communicated to true faith by grace, serves for a believer as the most real and authentic ground of its truth. “The faith confessed by me is true,” writes St. Jerome, “through it I have contrived to receive some Divine power which is perceptibly acting in me.”

The innumerable testimonies about the experience of God in the process of coming to know God makes it a phenomenon and not just faith. That is why, the Holy Fathers called the knowledge of God the science of sciences.

So what does this science of the spirit consist in, and what is its path?

This can be answered in a most general way. It consists in the act of moral purification of one’s heart, in the struggle with evil in one’s self and repentance, in the feat of self-cognition, and compulsion to do good for the sake of God. This is the only condition which makes the experience of knowing God successful. This condition is expressed in the gospel concisely and clearly: *Blessed are the pure in heart: for they shall see God* (Mt. 5. 8).

In any science several facts, sometimes one or two, are sufficient to make a surmise a generally accepted truth. It is sufficient for a scientist to find a new virus, or a trace of an elemental particle of a nucleus, or a new galaxy, and nobody doubts its existence. So what are the grounds for rejecting the spiritual experience of the enormous number of spirit-bearing scholars, great in their field, testifying to direct vision

of God? In the *Lives* of the holy martyrs of the first three centuries, we read that many of them were persecuted and exiled for confessing their faith; suffered great tortures and outrages for the holiness of their lives; shed blood and gave their very life for their unshakable confession of God and Christ. This does not speak of unsubstantiated faith in God, nor of an accepted hypothesis or of an old tradition. This is a true witness of the true knowledge of God Himself by the zealots of the science of sciences.

Where are the grounds for denying their religious experience, confirming the existence of God? For all of them— the Apostles Peter and Paul, Sts. Antony of Egypt, Isaac Syrus, Macarius of Egypt, Sergy of Radonezh, Serafim of Sarov, Prince Aleksandr Nevsky, and Emperor Constantine the Great, known throughout the world—possessed the genuine knowledge of God. It follows then that one must trust absolutely their knowledge of God that came from experience, their crystal pure lives, and their God-wise teaching on salvation.

That is why Christ indulged more those who believed in God not because of a miracle but from hearsay. *Blessed are they that have not seen and yet have believed* (Jn. 20. 29), that is, who have believed from the witness and teaching of the Church about God and the salvation proceeding from Him.

Up to now we have spoken of faith from hearsay, now we shall speak of faith from miracle. Sometimes it seems to us, that if we saw signs and miracles, which Christ wrought during His life on Earth, we would really have strong faith. We shall show you that this concept is not quite right. Just think: Were the Apostles the sole witnesses of the signs and miracles wrought by Christ? Did not the Pharisees and scribes witness Lazarus raised from the dead? Was it not in their cities that Christ raised the dead, healed the blind, the lame, and the lepers? Was it not from their people that Christ exorcized the demons? But did they come to believe in Him, did these miracles bring them faith in Christ? No! They remained just as hardhearted and blind as formerly.

What is the cause of this terrible hardheartedness and stubbornness of which Christ could not help saying: *If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead* (Lk. 16. 31)?

It turns out that neither miracles nor signs are necessary for faith, but free will alone, the desire to believe the true witness. Miracles can only strengthen and support faith.

Man is created free and he chooses the path of faith or unbelief freely, and becomes convinced of the truth of faith later from experience of spiritual life. It is precisely because of this that after all the signs and miracles, Christ said to the Jews: *Ye will not come to me* (Jn. 5. 40) *for [you] loved the praise of men more than the praise of God* (Jn. 12. 43).

And all the patristic teachings speak of the fact that faith, just as goodness and salvation, is founded

on our free will. St. Peter of Damascus, for instance, writes that seeking the origin of salvation or perdition of mankind, he had read all the Books of the Old and New Testaments, as well as the works of the Holy Fathers, and discovered that salvation or perdition in any human profession, place or practice, is gained by man by his own free will.

And so, brothers and sisters beloved in Christ, let us not test Christ in the truth of His Resurrection, as did the Apostle Thomas, but let us believe as children in His teaching and the teachings of the Holy Fathers,

and meet the Lord on the path which He has pointed out in the Holy Gospel. This path consists of repentance and moral perfecting of man. And then we shall see Christ and feel Him not with our hands, but with our hearts. For He Himself has said: *If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him* (Jn. 14. 23). Amen.

Hegumen IOANN,
Trinity-St. Sergy Lavra

On the Sunday of All the Saints Who Shone Forth in the Land of Russia

On this day, dear compatriots, the Russian Orthodox Church marks a significant and memorable event—the Synaxis of All the Saints Who Shone Forth in the Land of Russia. Nothing expresses so exactly and profoundly the content of ecclesiastical festivity as liturgical singing. In the sticheron to the Russian saints we hear: “Holy Russia, guard the Orthodox faith in which lies thy confirmation.” These words, like the church bell, summon us to remember those who have passed from the Church Militant to the Church Triumphant.

The Church Triumphant is our Lord and Saviour Jesus Christ, Who ascended into Heaven in His glorified Flesh; she is the Most Pure Virgin Mother of God; the archangels glorifying the Lord, and, finally, the hosts of God’s saints. Vigilantly and eternally the Church Triumphant offers her prayers for the Church Militant. The Church Militant is the believing people of God, that is, us. We too offer prayers to God, glorified in the Trinity, praise His saints and ask them for their help and intercession. Thus the Church Triumphant and the Church Militant comprise the One Holy Church, the One incorruptible Body of Christ.

Today we are celebrating with special love the feast of the saints of the Russian land. Let us turn to the diptych of the Russian Church saints which include those equal to the Apostles, monks, bishops, martyrs, the beatific and righteous, both men and women, old and young, all who have lived and are living in our land. How do the saints reach the Church Triumphant, what helps them? Of course the help of the Holy Spirit, in Whom *we live, and move, and have our being* (Acts 17. 28), because without God’s help nobody can ascend to Heaven. Sometimes we hear a wrong opinion that saints are not ordinary people. They lived or are living on Earth, just as we do; they are subject to temptation and passions which they counteract by prayer, fast, and good deeds. Just as we they suffer ailments, are healed, believe and serve God. In this there is no difference between the saints and us. But what does make the saints different from us? Above all their living, sincere

and ardent faith in the Lord. In this faith they rise in love for God and one’s neighbour to the utmost degree of perfection and self-denial, and celestial vision is opened to them. The saints are constantly engaged in spiritual acts of piety and of saving their souls, which often demand exceptional effort and enable them to enter a state when human nature striving after God, is permeated with the rays of the other-worldly grace of the Divine Spirit. According to the witness of saints, there is no greater joy on Earth than the joy of communing with God, which carries corruptible man up to the incorruptible world. By their acts the saints teach us how to follow our earthly life from the Church Militant to the Church Triumphant and give us confidence in our ability to do it too.

Let us recall the spiritual feats of the Russian saints. Prince Vladimir before receiving Holy Baptism was a crude pagan, deluded and dissipated, who committed numerous sins. But as soon as the grace of the Holy Spirit touched his heart he became transformed from a sinful man into a saint. We venerate his memory with special love because Prince Vladimir had converted the entire Russian nation. He is our father by faith and we must render him due glory.

Sts. Petr, Aleksey and Iona of Moscow and the Hieromartyrs, Metropolitan Filipp and Patriarch Germogen, who established the Orthodox Faith and helped to consolidate Moscow, venerated the saints and guarded the shrines of the Russian land, among them especially the Vladimir Icon of the Mother of God the Mediatrix and Patroness of the Land of Russia.

Sts. Antony and Feodosy of Kiev-Pechery, the founders of monasticism in our country... St. Antony brought monasticism from Holy Mount Athos and conveyed it to his brethren and the future generations of his compatriots. Thanks to his feat, monasticism exists today and will continue to the end of the world.

And, of course, we remember our God-bearing Father, St. Sergy of Radonezh and his numerous

disciples. Abba Sergy is the succourer of and intercessor for the Russian land and the Russian Orthodox people. In the years of the Mongol-Tatar domination, thanks to his prayers and feat, our Motherland defended its freedom and kept its independence. But this is not the sole merit of St. Sergy. He was also a teacher of the Russian people. Through the grace of the Holy Spirit he healed the sick and the lepers, exorcized demons and even raised the dead. However, he is not alone in these acts. Many saints of Russia, following his example, accomplished similar miracles and other acts of grace.

Another saint, Iosif of Volokolamsk, by his inspiring theological works opposed the heresy of the Judaizers. He defended the Orthodox faith and maintained it, edifying his contemporaries and posterity.

What a great treasure was given to the Orthodox people by St. Dimitry the Metropolitan of Rostov, who compiled the *Lives of Saints*, a favourite edifying reading of our faithful.

And naturally we praise St. Serafim of Sarov the greatest ascetic of all times, renowned throughout the Orthodox and heterodox world. The saint had experienced all the early forms of monastic feats and showed that even in the most difficult times nothing can hinder man from living a holy life. We all know well his words, full of Christian love addressed to everyone who came to see him: "My joy, Christ is risen!" These words ring of Easter greeting and hope in Eternal Life. Let us recall St. Serafim's saying addressed to every believer: "Gain the grace of the Holy Spirit and many will be saved around you."

An outstanding hierarch of the Russian Church, St. Innokenty Metropolitan of Moscow, recently canonized by the Russian Church, boldly, with apostolic faith, preached Orthodoxy not only in the far reaches of our country, but on the American continent as well—in Alaska, California and on the Kurile Islands. The American Orthodox Church owes to him her historical establishment and prosperity.

We only recalled some of the saints, but there are hundreds and hundreds of them, known and unknown. Their acts of faith and piety call us too to the Kingdom of Heaven. The saints, living on Earth, as we do, preserved the principal thing—the Orthodox faith. And for the sake of this faith they were ready to offer their lives. They withstood persecutions bravely; they did not fear their assassins; they did not abandon their feats of piety; assailed by sorrow and grief they advanced firmly and boldly after the Chief Accomplisher of Feats our Lord Jesus Christ. And for preserving the Orthodox faith and handing it over to us intact, dear brothers and sisters, we are bound by conscience to offer thanks to God Who does not abandon the land of Russia and sends each of us grace through the prayers of His saints.

The saints are closer to us than we often dream. We must invoke them in our prayers and they will hurry to help, admonish, and teach us, raising us from Earth to Heaven. All we need is faith, holy, Orthodox and apostolic faith, which did not shame the saints and which will never shame us too.

Dear brothers and sisters, on the Feast of the Synaxis of All the Saints Who Shone Forth in the Land of Russia, let us turn in prayer to them asking them to help us order our lives. May the saints who shone forth in our country, always be our examples. Through the prayers of the saints may our strength be preserved on the paths of repentance.

God is wonderful in His saints, but the saints are wonderful in God too. Imitating the acts of the Russian saints, let us ask the Guardian of the land of Russia, the Most Holy Theotokos, for Her blessed help. Let us thank the host of saints, both Russian and universal, for life granted to us through their prayers, and for the boldness of faith and hope in the Kingdom of Heaven. Amen.

Hegumen FEOFILAKT,
lecturer at the MTA

St. Andrei Rublev

As was decided by the 7th Ecumenical Council, the Orthodox Church venerates holy icons "alongside the Cross and the Gospel." Icon-painting is regarded as an exploit of piety which presupposes divine help from above. This accounts for a particular kind of sanctity embracing all saintly icon-painters beginning from the Evangelist Luke. The Russian Church venerates as saints Alipy of Pechery, Dionisy of Glushitsa and the greatest of all the Russian icon-painters, Andrei Rublev.

Historical and biographical information about Andrei Rublev is but very sketchy. His surname "Rublev" which he retained as a monk must have belonged to his own family. It has a typical family-name ending and in the 14th-15th centuries family names of this kind usually betrayed people of rank.

St. Andrei is believed to have been born circa 1360, a date not definitely confirmed but officially assumed by present-day historians.

Some scholars believe that as a youth St. Andrei lived for some time in Byzantium. One of his frescoes ("The Earth and the Sea Give Up Their Dead," Vladimir Cathedral of the Dormition, 1408) depicts a Greek merchant ship, with its masts, spars and the flag on the stern painted in such authentic details that one is led to assume that the painter had either travelled by sea himself or obtained the necessary information from some Greek tutor. One of the current hypotheses suggests that he studied under another famous icon-painter of that time, Feofan the Greek. This supposition rests on a chronicle record of 1405 mentioning them both, with the name of Feofan standing first. One can really take

for granted that Feofan did exert some, and probably even quite considerable, influence upon St. Andrei simply because they worked together for some time, and St. Andrei being much younger, must have closely watched the work of the famous Greek artist.

We do not know exactly where St. Andrei received his monastic profession, but all of his life was closely linked with two monasteries—the Trinity-St. Sergy Lavra and the Moscow Monastery of the All-Merciful Saviour founded by St. Andronik. Tradition dating back to the late 16th century regards St. Andrei as a spiritual son of St. Nikon of Radonezh. However, current research seems to support the theory that St. Andrei must have taken his monastic vows at the Moscow Monastery of the All-Merciful Saviour. In fact there is no basic contradiction between the two versions, since the two cloisters maintained very close links. In all probability, St. Andrei was under an obedience with St. Nikon during the time of his work in the Trinity-St. Sergy Lavra where he painted icons for the Trinity Cathedral. On the other hand, Monk Andrei did a lot of work for the metropolitan and the grand prince himself and had to be stationed close “at hand,” that is at one of the Moscow monasteries (several of his icons have been preserved in the Annunciation Cathedral of the Moscow Kremlin). And while at the Monastery of the All-Merciful Saviour he remained in the spiritual atmosphere of St. Sergy’s disciples with whom he must have been closely associated during his stays in Moscow.

We know from the chronicle that in 1408 St. Andrei and his close associate Daniil Cherny decorated the Dormition Cathedral in Vladimir. The legend of the close cooperation of the two fellow painters and ascetics was preserved all through the 15th century and was finally recorded by St. Iosif of Volokolamsk. He points to abundant grace of God granted to the two icon-painters as the reason for their complete withdrawal from all worldly cares. But they excelled in divine love which was opened to them and which gripped them both. Their feast was the contemplation of holy icons, which filled their hearts with “divine gladness and light,” elevating the mind from things crude and material, from lifeless imitation, to the immaterial and life-giving Prototype. This accounts for the particular importance they attached to the icon as attesting to the truth, hence their penetrating treatment of each stroke of brush.

As a reward for their life of lofty spirituality, “the Lord Christ glorified them even at the last dying hour.” After St. Andrei’s demise, Daniil Cherny, who never parted with him at heart, received upon his own deathbed a revelation about the glorification of his spiritual brother in the Kingdom of Heaven: “And beheld... Andrei amidst much glory and calling upon him with joy to join him in this eternal bliss which is without end.”

The memory of the two icon-painters, especially of St. Andrei, was held in much respect all through the 16th and 17th centuries. In the mid-16th century the Council of the Hundred Chapters proclaimed icons of St. Andrei Rublev as the model for all, ruling that icons of the Holy Trinity be painted as he did.

The Stroganov guide of icon-painting (late 16th century) attests to the recognition of the famous icon-painter as a saint. It says: “Father St. Andrei of Radonezh, an icon-painter, nicknamed Rublev, painted many a holy icon, all of them miraculous... And he used to be under obedience with Father St. Nikon of Radonezh. And he ordered in his time that an icon of the Most Holy Trinity be painted to the glory of his father, St. Sergy, the Miracle Worker...” This record refers to Andrei as a saint, and all his icons are recognized as particularly grace-giving. It is pointed out that he belonged to the spiritual tradition of Sts. Sergy and Nikon. St. Andrei’s name also occurs in old menologia. In illuminated manuscripts of the 16th century he is depicted with a halo around his head. Traditionally St. Andrei was annually commemorated by the brethren of the Trinity-St. Sergy Lavra on July 4, the feast day of St. Andrew of Crete.

According to the clearly revealed divine will, it has been in our time that St. Andrei’s icon of the Holy Trinity and his other icons have received universal recognition as witnessing the truth of Orthodoxy to the world. “Shining in the rays of the Light Divine, O St. Andrei, thou hast cognized Christ—Divine Wisdom and Power, and by the icon of the Holy Trinity hast preached to the whole world the Triune Godhead, and we thus cry out unto thee in wonder and joy: thou who hast daring unto the Most Holy Trinity, pray that our souls be illumined” (Troparion, tone 3).

V. LEBEDEV

FOR PEACE AND THE SURVIVAL OF HUMANITY

5th Assembly of the World Conference on Religion and Peace

The World Conference on Religion and Peace held its 5th assembly in Melbourne, Australia, from January 21 to 27, 1989. About 600 representatives of all world religions in 60 countries participated in the Assembly.

The main theme of the assembly was "The Role of Religion in Building Peace through Trust". This theme was discussed in the reports presented at the plenary sessions. Four commissions dealt with the problem of building trust through disarmament and conflict resolution, through the protection of human rights, through economic and social development and through ecological balance, through non-violence and peace education.

At the final plenary session the participants adopted a Melbourne Declaration and a resolution on South Pacific.

Peace Through Confidence

During the past 20 years of their work for peace the participants in the World Conference on Religion and Peace (WCRP) have held assemblies in Asia (Kyoto, 1970), Europe (Louvain, 1974), the United States (Princeton, 1979), and Africa (Nairobi, 1984). The decision to convene the next WCRP assembly in Australia was therefore quite logical as stressing the world-wide scope of this inter-religious movement.

The 5th WCRP Assembly met from January 22 to 28 of this year at Monash University, one of the two universities in Melbourne named after General John Monash, commander of the Australian contingent of the British Forces in World War I. The Melbourne Assembly attracted some 600 participants from 60 countries who represented 10 different religions, including Buddhism, Christianity, Hinduism, Islam, Judaism, Shintoism, Sikhism and Zoroastrianism. Out of the total number of the participants half had a delegate status, the rest being present as observers, youth delegates, fraternity delegates, guests, media representatives and stewards. 35 per cent of those attending the forum were women and 15 per cent—young believers. The central theme on the agenda was "The Role of Religion in Building Peace Through Trust".

The Russian Orthodox Church was represented by a delegation led by Metropolitan Filaret of Kiev and Galicia, Patriarchal Exarch to the Ukraine and WCRP president. The delegation included Archimandrite Avgustin, docent at the LTA; A. Buevsky, Executive Secretary of the DECR, member of the WCRP International Council; G. Derevyanchenko, Associate Head of the DECR; N. Bobrova, DECR staff member; P. Gerasimov, MTA student, and an interpreter Z. Nosova. The Evangelical Lutheran Church of Latvia was represented by the Rev. Georg Zalitis, and the All-Union Council of the Evangelical Christians-Baptists (AUCECB)—by V. Fedichkin, senior presbyter for the Moscow

Region, and A. Sokolov, Deputy Head of the International Department and head of the AUCECB Press Service. The Muslim Religious Board for Central Asia and Kazakhstan was represented in Melbourne by Kazy Sydykjan Kamalov, the spiritual head of the Kirghiz Muslims, and the Central Religious Board of the Buddhists in the USSR, by Lama Zolto Zhigmitov, dean of the Aginsky Datsan. The WCRP General Secretary Dr. John Taylor also invited as observers T. Belokobylskaya, Head of the Legal Section of the Council for Religious Affairs at the USSR Council of Ministers, and K. Parastaev, Deputy Head of the Council's Section for International Relations.

The main tasks before the assembly were: to consider from a religious perspective key problems of preserving universal peace and ensuring the survival of mankind; introduce proposals for dealing with the vital problems and determination of religion; assess the possible contribution to confidence building and strengthening solidarity among the followers of all religions and all nations; launch an appeal for concerted efforts for peace and justice; work out programmes of action for peace and closer cooperation with other organizations and movements working for peace.

During the opening ceremony, accompanied by the pealing of bells, representatives of various faiths offered up prayers for peace. Among the members of the presidium were: Sri. R. R. Diwakar, Hinduist, India, Nikko Niwano, Buddhist, Japan, and also WCRP presidents, the General Secretary and guests of honour. The conference hall was decked out with banners bearing the symbols of various religions.

The participants were addressed by Archbishop David Penman of Sydney (Episcopal Church), Chairman of the Australian Organizing Committee for the 5th WCRP Assembly. He said there were good reasons for choosing Australia as the venue of the forum. The 16 million

Australians comprise a society in which followers of all the great religions of the world can live in an atmosphere of trust, accord and harmony. This is despite the dramatic process of formation of the Australian nation, a country where the Aborigines were the majority only 150 years ago and where they are now a minority confined to reservations. There are 140 ethnic groups in Australia today who speak 75 different languages (excluding some 200 aboriginal dialects) and have diverse religious traditions.

Addressing the Assembly on behalf of the Government and people of Australia, Prime Minister Robert Houk stressed that never in his country's history had there been such a representative meeting of leaders of all the great religions who came to Australia in order to promote the cause of peace through confidence. He said it was the first WCRP assembly in the Pacific region. By welcoming its participants the Australians were demonstrating their way of life based on religious tolerance and embracing a whole number of faiths. This was vividly demonstrated by the unique ceremony of prayers at the opening of a new parliament building in Canberra in 1988 during the celebration of Australia's bicentennial. The participants in the ceremony included Christians of various confessions and also Judaists, Muslims, Buddhists, members of other faiths and of the Aborigines.

The Prime Minister said Australia society was still in the process of moulding with four out of every ten Australians having been born overseas, themselves or one of their parents. Half of the Australian population are of Anglo-Saxon extraction. Churches, temples, synagogues, prayer houses and holy places have an important role to play in the daily life of many Australians. The Prime Minister pointed out that since the 4th WCRP Assembly in Nairobi (1984) there had been a marked improvement in the international situation. He stressed that it was largely a result of the perestroika and glasnost in the Soviet Union. The problems of Afghanistan and Kampuchea were being tackled successfully, the war in the Persian Gulf was brought to an end and there was hope that greater flexibility would be demonstrated by the parties to the Arab-Israel conflict. The Prime Minister said the Australian government supported the peace initiatives for banning nuclear weapons tests in all media, abolition of chemical weapons, ending the arms race and the international arms sale. In conclusion, he gave a high assessment of the contribution of the church communities in Australia to building an atmosphere of racial equality and religious tolerance in the country.

The next speaker was Nikko Niwano, who stressed that mankind's survival was impossible without man's harmony with nature. He said that all elements of the world are interconnected and require mutual support. That also applied to the political sphere as has been demonstrated by the historic agreement on the abolition of a whole class of medium and shorter range missiles reached by the Soviet Union and the United States in December 1987. The principle of renouncing war as a means of settling international disputes must triumph in the world. Both Christian and Buddhist holy books contain similar parables of the prodigal son who won his father's forgiveness through repentance. This example should teach us all mutual forgiveness. The thorns in people's hearts must be weeded and replaced with the seeds of peace and love.

After an intermission, Cardinal Francis Arinze read out a message from Pope John Paul II to the assembly participants. It expressed the hope for fruitful work of the forum since all religious doctrines represented at it called for peace. The message stressed that peacemaking was inseparably linked with the exercise of the basic human rights and

freedoms. Peace is not mere absence of war and must rest on a foundation of genuine spiritual values. The message said that right after the 5th WCRP Assembly a Day of Prayer for Peace would be conducted in Melbourne. It expressed the hope that this and similar initiatives will hasten the time when *the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them* (Is. 11. 6). In conclusion of his message Pope John Paul II invoked God's blessing upon the assembly participants.

The Assistant UN Secretary-General on disarmament, Yasukhi Akashi (Japan) read out a message from the UN Secretary-General Perez de Cuellar which expressed the hope that the arms race consuming a large share of national resources would be stopped, that nuclear and chemical weapons would be eliminated and that there would be a significant reduction of conventional weapons. The message noted the key role of the United Nations in ending the war in the Persian Gulf, Afghanistan and in Africa's south. It was pointed out that WCRP activities rest on the same principles as those proclaimed in the UN Charter, including upholding human dignity, justice and peace and compassion for fellow men. The message ended with the hope that WCRP activities would continue to promote the implementation of these aspirations of mankind.

Sister Margaret Keenan of the Pontifical Commission on Justice and Peace spoke of the desire for peace as the basic trait of various religious doctrines. Nevertheless there still are conflicts in the world caused not only by inter-religious enmity but even controversies between different confessions of the same faith. New forms of fanaticism emerge and acts of terror are committed out of allegedly religious motivations. Prayer for peace helps build human relations on the foundation of confidence, and in this connection the common prayers for peace by the participants of the Assisi meeting in Italy in October 1986 of prominent religious figures was of great importance. Believers must maintain solidarity which should not be confined to compassion for one's neighbour. In his recent encyclical *Sollicitudo Rei Socialis* Pope John Paul II stressed that solidarity is the firm resolve to dedicate oneself to serving the common good, because we are all responsible for all the others.

Eva Mangla Fesl, Director of the Aborigines Research Centre at Monash University, discussed problems facing the indigenous population of Australia. Being herself from the Gabbi and Ganglu tribe, she stressed with bitterness that the Aborigines were still deprived of worthy living conditions as compared with the white settlers. How could one speak of peace, when infant mortality among the Aborigines was higher than among the Whites, when there was leprosy among Aborigines in the north of the country and their life expectancy was generally lower? For decades Aborigines were slaves in their own country, losing the link with their native land and being impoverished materially and spiritually. As if echoing the speaker, an Aboriginal choir sang a song lamenting the condition of this one of the most ancient of world's peoples.

President of the Chinese Buddhist Association, Zao Puchu, who came to Melbourne with a multifaith delegation of his country, said religious circles across the world had to unite in the struggle for peace. The fact that 1986 was proclaimed by the UN a Year of Peace found response in China where a national Day of Prayer for Peace was conducted. He said recent great changes for the best in the world generated hope for further relaxation of international tension.

The last speaker at the plenary session was Dr. Abdulla Omar Nasif, General Secretary of the World Islamic League. He stressed the importance of religious education of believers, saying that children should grasp the principles of religious tolerance and peacemaking from school age. A life without prayer and education in the spirit of consumerism are fraught with a constant threat of conflicts and collisions.

On January 23 the plenary sessions met under the chairmanship of Metropolitan Filaret of Kiev and Galicia, one of the WCRP presidents. The participants heard a message from the Minister for Ethnic Affairs of the State of Victoria, Caroline Hogg. She traced the history of formation of the Australian nation with all its ethnic and cultural diversity. Until 1946 most Australians were of British extraction, but later there was an increased influx of immigrants from other European countries and Turkey. Settlers from Indochina began arriving in Australia in 1975 which necessitated a revision of the ethnic policy with the idea of assimilation of immigrants being replaced by the concept of striving for unity in diversity. One permanent factor in the life of the country in general and of the State of Victoria in particular was the presence of local communities of Buddhists, Muslims, Judaists, Hinduists and followers of other faiths. The message stressed that the WCRP Assembly served the important role of promoting religious pluralism in Australian society, including the Aborigines who were also represented at the forum.

Jordan's delegate, Camil al-Sharif, read out a message to the participants from Crown Prince Hassan of Jordan which stressed the beneficial role of religion in peacemaking and political sphere. It pointed out that contacts between followers of different religions should not lead to syncretism, but should promote mutual spiritual enrichment. Unfortunately the religious factor still remains a serious obstacle in the way of resolving the problem of Palestine. Jerusalem remains a place of political and religious rivalry. This city should have a special status as a unique holy place of three great religions: Judaism, Christianity and Islam.

What followed, was a rather unusual presentation—a 10-minute film recording an address to the forum in Melbourne from the former President of the United States, Jimmy Carter, sent from the Carter Centre in Atlanta, Georgia. Jimmy Carter recalled that when he received the delegates of the 3rd WCRP Assembly in Princeton, in 1979, he urged them to strengthen mutual confidence. In the years that followed the Carter Centre was set up with this aim in mind. Jimmy Carter said he tried to keep abreast of the WCRP activities and during his recent visit to Japan he had a meeting with President Nikkio Niwano with whom they discussed a number of urgent problems.

The participants also heard a telegram from the UNESCO General Secretary, Federico Mayor. It noted noble efforts of the WCRP to promote peace through confidence, stressing that wars begin in people's minds and that defence of peace must begin from appeal to human reason.

The WCRP General Secretary, John Taylor (Great Britain), presented a report in which he assessed the organization's activities over the past 20 years. He said that as an international inter-religious movement the WCRP has an UN status of the non-governmental organization. Its objective is to liquidate hotbeds of tension caused by various reasons, including religious strife. Unfortunately hot spots still exist in countries like Northern Ireland, Lebanon, Sudan, Sri Lanka and some parts of India... It will soon be one hundred years of the 1893 World Congress of Religions in Chicago, and this offers an opportunity for stock taking and making plans for the future. The speaker stressed that the assembly participants had to work out

a programme of action of the WCRP for the next 4 to 5 years, taking into account the existing balance between religions and continents. In many countries the source of tension is the gap between the rich and the poor. Putting an end to the arms race can liberate huge resources for satisfying social needs, reducing religious enmity and replacing it with fraternal relations between the followers of different religions.

The participants then heard a message from the Dalai Lama which was read out by Dr. Sulak Siwarska, Director of the Bangkok Institute of Sangharcha Dhamma (Thailand). The message said people talked a great deal about peace. But peace could only exist in an atmosphere of mutual understanding. It is the duty of religious people to generate this atmosphere. To do this they have to have the right guidelines. Peace begins with ourselves. Why should we work for peace?—the message asked. Because we all benefit from peace and we must ardently strive for peace.

An important element of the assembly's work were discussions in various commissions and working groups. To secure greater involvement of the participants in the problems on the agenda a number of them presented preliminary reports at the plenary session on the following themes:

- (1) confidence building through disarmament and resolution of conflict situations;
- (2) confidence building through human rights and responsibility in the family and international community;
- (3) confidence building through economic and social development and ecological balance;
- (4) confidence building through non-violent action and peace education.

To ensure a greater involvement of the participants in the work of the assembly, four commissions, eight sub-commissions and five regional groups were set up.

For four days delegates conducted discussions on the themes on the agenda, considered and adopted the final documents. At a plenary session on January 27 the participants heard and endorsed a proposal of the Committee for Appointments on the composition of the WCRP leadership for the next several years before the calling of the 6th WCRP Assembly. The post of the honorary ex-president of the WCRP was retained by Archbishop Angelo Fernandes of Delhi (India). Six honorary WCRP presidents were also elected in recognition of their outstanding contributions to WCRP activities.

The WCRP leadership also included its ten presidents, including Metropolitan Filaret of Kiev and Galicia, Patriarchal Exarch to the Ukraine.

The assembly elected a 78-member WCRP International Council. Among its members are A. Buyevsky and N. Bobrova (USSR).

The 5th WCRP Assembly ended with a trip to the ocean at Mornington, a suburb of Melbourne. There representatives of various religions gathered in a green park and offered up prayers for peace. After a 2-hour prayer meeting some of the participants were invited to visit the homes of local residents and the rest returned to Melbourne.

Every day of the assembly opened and closed with prayers.

Within the framework of the cultural programme participants were invited to reception given by the Hinduist community of Melbourne. They were offered a lecture on the fundamentals of Hinduism and were shown some ritual dances. One of the highlights of the programme was a meeting with representatives of the Aborigines who acquainted their guests with their spiritual and cultural heritage. In the hall of the plenary sessions there was a photo exhibition on the life of the Australian Aborigines.

On January 23, the Prime Minister of the State of Victoria, John Kane, gave a reception in the Royal Hall of the Parliament in honour of the assembly participants. They had numerous meetings with representatives of local religious communities.

During the stay of the Russian Orthodox Church delegation in Melbourne an Orthodox parish of the Moscow Patriarchate was founded in the city. In reply to a request of the parishioners of the recently established community Metropolitan Filaret celebrated Divine Liturgy in the Holy Trinity Church of Melbourne on January 28 and ordained parishioner Peter Hill deacon. On Sunday, January 29, Metropolitan Filaret concelebrated Divine Liturgy with Archimandrite Avgustin and retired Archpriest Mikhail Tolmachev. He ordained Deacon Peter Hill priest. After the service Metropolitan Filaret felicitated the parishioners on their new pastor and conveyed to them a blessing of His Holiness Patriarch Pimen. Services in the Holy Trinity parish will be celebrated in English.

While in Melbourne, members of the Russian delegation visited other Orthodox communities and had a meeting with members of the Australia-USSR Friendship Society.

* * *

The Melbourne Assembly took stock of the WCRP peacemaking activities for the last two decades. Summing up

its results, it should be pointed out that although the organization continues to concentrate on the problems of peace and disarmament, much more attention has been given to other issues on its agenda, such as peace education, human rights, the role of women and youth, ecological problems, a new economic order, and reconciliation in regional conflicts. The WCRP has been trying to reveal the causes and identify the symptoms of conflicts, take into account the international and inter-religious aspects and analyze specific situations from a political and spiritual-ethical perspective.

The assembly participants called on fellow believers in various countries to work for greater mutual understanding and increase their efforts for peace, justice and in defence of human dignity. It was stressed once again that we are going through a turning point in human history when the survival of the human race is at stake. The assembly participants expressed the hope that the WCRP shall continue its efforts for the elimination of conflicts, providing its contribution to the cause of fraternal relations among all nations and thus promoting the cause of universal peace with justice in the interests of all mankind.

Archimandrite AVGUSTIN

The Canonization of the Hagioritic Starets Siluan

In May 1988 the Holy Koinotes of Holy Mount Athos and all the Athonite monasteries were informed in a message from the Ecumenical Patriarch Dimitrios I, the spiritual nourisher of the Athonite monasteries, that the Holy Synod of the Constantinople Church chaired by His Holiness had canonized the blessed starets schemamonk Siluan of the Russian Monastery of St. Panteleimon, who passed away half a century ago. It was decreed that the saint's feast be celebrated on the day of his blessed demise—September 11/24. The canonization of the Russian ascetic in the year of the milestone of the Russian Church—the Millennium of the Baptism of Russ—is a tribute of profound esteem accorded to Russian piety by the Constantinople Mother Church.

Veneration of the blessed Starets Siluan began long before his official canonization. Many pilgrims came to the Russian hagioritic monastery to venerate the saint's holy head, which reposed in the sanctuary of the Protecting Veil Church. Many newly professed monks wished to take the name Siluan, and felt the starets' profound blessing in their monastic labours. The writings of the starets on the essence of Christian labour and monastic acts have won wide renown and been translated into many languages.

Starets Siluan was a great ascetic steeped in the Athonite spiritual tradition and a living testimony to the salvific nature of evangelical truth before the modern world. His personality exhibited with particular forcefulness what can be called "likeness to Christ." Christ-like humility and meekness and love of the whole of creation are what is most typical of the starets' spiritual makeup. The reality of communion with God, the reality of the action of divine power in human infirmity is revealed to us anew in the life and experience of St. Siluan. The following apostolic words are fully applicable to him: *The love of God is shed abroad in our heart by the Holy Ghost which is given unto us* (Rom. 5. 5).

Schemamonk Siluan (secular name Semen Antonov) was born in 1866 in Tambov Gubernia into a peasant family. A great influence on his childhood was exerted by his father, a man who was illiterate but deeply religious and wise. Starets Siluan would later say of his father: "I would like to have such a starets: he never became irritated, and was always equable and meek." His was a large and closely-knit family of five sons and two daughters. Beginning at an early age Semen worked a great deal together with his father and brothers. He possessed great physical strength, was nice-looking, and was well liked for his peaceable

and merry temperament. In his youth, he would join his peers in the usual rural entertainments—fetes outside the village and parties on holidays, and at times he had to use his great strength to settle arguments in the street. In his early years there was a brief period, at the age of 19, when Semen first consciously experienced his faith; he prayed a great deal and even felt an attraction to monasticism. This inner event happened to him after many years spent in religious doubt, which a passerby had once sowed in the boy's soul. The newly revealed experience of faith was stifled soon afterwards by a sequence of everyday concerns and the pas-



sions of youth. However, the Lord did not abandon His chosen one and in a special way extricated the young man from the fallen state he was in: once, after time spent unchastely, Semen had a vision in the state of light sleep, with words full of love being addressed to him: "It paineth Me to see what thou art doing." From that moment he drastically changed his life and his attitude to the world around him, and he firmly resolved to go to a monastery at the end of his military service.

Semen did his military service in St. Petersburg, in the Guard. The years he spent in the capital were for him a time of prepara-

tion for fully dedicating himself to God. It is not fortuitous that a fellow serviceman said of him: "Mentally, he is on Athos and at the Last Judgment." Indeed, on occasion he sent money to Holy Mt. Athos. At the conclusion of his service Semen went to Kronshtadt to Fr. Ioann Sergiev for his blessing, but failing to find him at home left a brief note: "Father, I want to become a monk; pray that the world not hold me back." Soon after this trip he felt the "flames of hell raging" around him. This sensation did not leave him either during his brief stay at home, or en route to Holy Athos, or even in the cloister. Many years later Starets Siluan wrote in his notes: "O, great Fr. Ioann, our supplicant! I thank you, good and holy pastor, as it is for the sake of your prayers that I have parted with the world and come to Holy Mt. Athos, where I have seen great mercy from God." The starets greatly revered Fr. Ioann of Kronshtadt and called him a pillar which reached from Earth to Heaven.

Semen arrived at the Holy Mount in 1892, at the age of 26. Four years after he entered the Russian Monastery of St. Panteleimon, he was professed, and, 15 years after that, he took the great schema. Fr. Siluan spent a total of 46 years at the cloister. During this time he fulfilled different obediences: he worked at the mill, ran the shop, and was a steward.

The time Semen became a monk at the Russian monastery was the epoch of the flourishing of Russian monasticism on Holy Athos. St. Panteleimon's Monastery constituted an entire town, the brethren numbering some 2,000 men. Many workers from Russia were employed in the monastery economy, and pilgrims came to the Holy Mount by the hundreds. During the monastic years of Fr. Siluan, which came at the turn of the century, many significant events and radical changes took place in the world: wars began and ended and revolutions were carried out. However,

virtually no outward changes occurred in the life of the Athonite monk. In the spiritual biography of a Christian zealot there are other landmarks, ones which are different from those that determine the destiny of a secular person. The milestones here are not external cataclysms but deep-rooted inner events which spell a departure from time and an encounter with eternity. The stages of the spiritual path are triumphs and defeats in the struggle for closeness to God, for the attainment of the incalculably lofty goal set in the gospels—unity of man and God in the Holy Spirit bestowed to the Church. The reality of this unity is manifested in the destinies of the saints, and one of them is the fate of the blessed Starets Siluan.

Fr. Siluan was a monk of the Russian Athonite monastery at the time when the community was very large. However, being a simple person in all respects, not having holy orders or an education, and always trying to keep a low profile, especially among monks his seniors in age or standing, Fr. Siluan was known by very few as a person of truly extraordinary spiritual experience.

Once there arrived at Athos Fr. Stratonik, a Russian ascetic from the Caucasus who had a special gift of locution and profound tearful prayer. On the Holy Mount he met many Russian monks in his search for a more experienced monk who could answer his questions for the sake of "spiritual benefit"; however, in his talks with the Athonite monks he proved to be pre-eminent. In the Old Rossikon he met the still young Fr. Siluan among the other outstanding zealots and spoke to him in private several times. After these talks Fr. Stratonik visited one Fr. Veniamin, a hermit, but the latter did not receive any answers to his questions. "Fr. Stratonik, what's the matter with you?" queried the hermit, who had associated with him on occasion. "It is so unlike you. You were always so zestful, but now you

sit sadly, and your inspired voice is silent... What is wrong with you?" "What can I tell you in response to your questions?" Fr. Stratonik replied. "I am not the one to talk about this; you have Fr. Siluan. Ask him."

Few sources shedding light on the life and image of St. Siluan have survived. In 1952 Hieromonk Vasily (later Archbishop of Brussels and Belgium; † 1986) of St. Panteleimon's Monastery devoted a few words to him in an article entitled "Athos in the Spiritual Life of the Orthodox Church." "As an example of a holy person who was fragrant with the grace of the Holy Spirit," he wrote, "I can point to Fr. Siluan of St. Panteleimon's Monastery, who passed away in 1938. His entire lifetime was marked by the imprint of sanctity, which was manifest in his deep humility and love of others." However, the main witness of the saint is the still living Archimandrite Sofrony, who was fated by Divine Providence to spend with the starets the last eight years of his life in constant contact with him. In 1952 Fr. Sofrony, who had by then become a prominent Athonite ascetic and the father confessor of several cloisters, published in Paris a book in Russian about his starets in which he recounted what he knew of the saint's life and where he included the remaining notes of Fr. Siluan. Archbishop Vasily, an acknowledged expert in patristics, wrote with regard to these notes: "They often reach the summit of the ancient mystical works of the Holy Fathers." Fr. Siluan used to say: "Anyone who prays virtuously is a theologian." His writings, which are brief ascetic arguments or descriptions of the spiritual states of a zealot, can be called experimental theology and the fruits of the deep self-analysis of an Orthodox ascetic monk. How were the spiritual labours of Fr. Siluan carried out? We shall attempt to provide a brief answer to this question by drawing on the testimony of Fr. Sofrony.

After entering the monastery

the postulant Simeon gradually became accustomed to monastery life, and learned the science of spiritual prayer by familiarizing himself with the age-old tradition of the Holy Mount, which is embodied in the entire tenor of life of the Athonite Cloisters. Intense cell prayer, lengthy divine services, fasting, all-night vigils, during which rubrical readings from the works of the Holy Fathers are conducted, frequent confession and Holy Communion, fulfilment of monastery obediences, independent reading of ascetic literature, talks with Athonite zealots—all this educated Simeon, initiated him to Orthodox ascetic culture and transformed the ardent young postulant into a monk.

After his very first confession Brother Simeon experienced the joy of cleansing, of liberation from the sins that had been burdening him, but in this state he was immediately subjected to temptation by lecherous thoughts which urged him to flee back into the world. The first experiences of monastic life were contradictory; he discovered that he was between two chasms: the chasm of divine mercy, on the one hand, and the chasm of resistance to God, on the other. Sobered by his spiritual fall, Simeon resolutely entered into an “invisible battle” and prayed fervently, saying primarily Jesus Prayer, which is one of the first lessons for new postulants. One evening after just a few weeks of intense prayer, as Fr. Sofrony writes, while he was venerating the icon of the Theotokos, “prayer entered his heart and itself began to be effected there day and night, but then he still did not understand the greatness and rarity of the gift he had received from the Theotokos.”

However, the gift of incessant prayer did not mean a lessening of the spiritual battle; it merely gave Simeon a weapon in the struggle which only intensified. There appeared demoniac visions and new, more subtle temptations—thoughts of vanity and pride.

Simeon spent several months in extreme spiritual tension and at prayer and vigils (he slept just two hours a day, at odd moments). Thoughts “elevating him to Heaven” were alternating with desperation. Simeon displayed all his courage, but the enemy’s strength surpassed his human powers. Finally he felt completely abandoned by God and, seized by the horror of hopelessness, arrived at the conclusion that it was impossible to move God by entreaties. Later that day, during Vespers in the Church of the Prophet Elijah, at the mill, Simeon saw the living Christ to the right of the Holy Doors, at the location of the icon of the Saviour.

This event, which occurred soon after Starets Siluan embarked upon the monastic path, was unquestionably the main event in his life and determined his entire subsequent spiritual labour. The apparition of the Saviour was for him a new birth from above; at that moment Simeon cognized God and thereafter he began to correlate everything in the world with the experience of knowledge of God in the Holy Spirit. Simeon received the gift of a “martyrly grace: his entire being, both his soul and body, were engulfed by the flame of the Divine Spirit.” On the very first pages of his notes Fr. Siluan describes rather clearly what happened: “A great miracle: the soul *suddenly* cognizes its Creator and His love. When the soul sees the Lord and how meek and humble He is, it itself becomes humble and wishes nothing other than Christ-like humility; and no matter how long the soul may live on Earth, it will nonetheless desire and seek this unattainable humility, which cannot be forgotten. Lord, how Thou dost love man!” In His miraculous apparition the Lord revealed himself to Brother Simeon above all in His Divine humility and in love, which penetrated his soul forever. “The soul cannot forget Thy quiet and meek visage,” he wrote later.

“My soul longeth for the Lord, and I tearfully seek Him. How

can I help seeking Thee? Thou first loaded me with Thy favours and let me take delight in Thy Holy Spirit, and my soul hath come to love Thee.” Thus begin the notes of St. Siluan. As was aptly noted by his biographer, the starets was of the type of ascetics who, predetermined by God, receive great grace as early as the start of their spiritual path. After experiencing once the highest measure of sanctity which a person living in this world can perceive, they remain “wounded” by God’s love forever. The labour of these saints is the hardest, for no one can hold on to the gift of the Spirit in fullness, and the loss of initial grace means for an ascetic submersion into the bowels of death and hell. Starets Siluan writes: “A soul that has cognized God cannot satisfy itself with anything on Earth, but keeps seeking God and cries like a baby that has lost his mother: my soul yearns for Thee and I tearfully seek Thee.” The motif of “yearning for God” is the cornerstone of the spiritual life of such a zealot. When he loses the grace of communion with God in the struggle against the forces of evil that have risen up against the soul, he knows what he loses and is deprived of. The experienced contrast between abiding in Light and submersion into darkness makes him especially sensitive to any change in his spiritual state. He experiences sin especially acutely, precisely as a break with God, as an impediment to communion with Him. Hence the depth and force of repentance. Fr. Sofrony writes of Starets Siluan: “Repenting of a sin, he sought not only pardoning, which God grants easily, perhaps for a single sigh of regret; he sought full forgiveness, so that the soul could palpably feel grace within itself. He sought in God the strength not to repeat a sin ever again, if possible; he entreated God to deliver him of the *law of sin* (Rom. 7. 23) acting within us.”

The young postulant experienced himself what it means to “be in the Spirit.” However,

this event occurred in time, but time passed and, despite his labour, fasting and prayer, he began to experience a lessening of grace. It is a great thing to receive a gift from the King, but it is even greater to preserve it. Simeon was inexperienced, and he still had to master the ascetic practice of "sobering in the heart" which comprises the very essence of monastic prayer—the only path to success in the struggle against evil thoughts. He again began to be tempted by demoniac visions and enticements. From the advice of his father confessor, books and simply from his experience he gradually learned the rules of struggle against sin at the initial stage when it appears to the intellect in the form of a thought-image: to keep the intellect pure of any imagination, circumscribe it by the words of prayer and, submerging the intellect into the heart, preserve inner attention to see an approaching thought and drive it off with prayer.

Years of incessant spiritual labour passed. Fr. Siluan infallibly observed fasting, exercised temperance in his diet, talks and movements, said the Jesus Prayer at length, slept extremely little, and practiced self-abnegation. But what was the most difficult and dangerous element in his life was his inner spiritual battle, a battle for the preservation of grace bestowed by God, and for the acquisition of the Spirit and victory over the passions active in our fallen human nature. The changes in states between communion with God and abandonment by God prompted the ascetic to query: Why does this happen? What is the reason for the new falls and how can they be avoided? A lessening of zeal could not be the reason because Fr. Siluan was incessant in his prayers and struggle. His resolve and persistence were not in vain, however. Fr. Sofrony writes: "The great and incomparable experience of our fathers from generation to generation has shown that comparatively many people have been

granted grace-bestowing visitations at the start of their conversion to God, but only very few have persevered in that labour which is imperative subsequently to intelligently regain cognized grace after abandonment. Monk Siluan could be considered one of these few."

After 15 years of unbelievably gruelling spiritual warfare Fr. Siluan received a new revelation from God. This time it was not an apparition but an extremely brief exhortation on how to wage the struggle. One night, during an agonizing bout with demoniac temptations Fr. Siluan became exhausted and turned to God: "Lord, Thou seest that I want to pray to Thee with a pure mind, but the demons do not let me. Teach me what I must do that they not hamper me." "The proud always suffer thus from the demons," was the reply. "Lord, teach me what I must do for my soul to resign itself." And again an answer from God resounded in his heart: "Keep thy mind in hell and be not despondent."

The new revelation which Fr. Siluan received was not only extremely important practical edification; it inaugurated a new stage in the ascetic's spiritual life. Constantly abiding in prayer and intense struggle for many years, Fr. Siluan approached the last frontier, the final obstacle on his path to God. Fr. Sofrony writes: "It was revealed to his soul, not abstractly and intellectually, but in everyday terms, that the root of all sins and the seed of death is pride, and that God is Humility and therefore anyone who wishes to acquire God should acquire humility." Pride as introversion, as a vicious tendency to turn any selflessness and self-sacrifice, and any good movement of the heart into their opposite, portraying itself as the cause of good and a self-sufficient possessor of good estate—pride is the opposite of the love that the Saviour preached. On the path to acquiring Christ's love, which embraces all of creation and all people, including enemies and persecutors,

love which is the fullness of sanctity, pride is the basest enemy. Fr. Siluan wrote: "I believe only one thing is great: to humble ourselves, for pride prevents us from loving." After the new revelation the attainment of Christ-like humility became the chief endeavour of Fr. Siluan, but this struggle meant for him abiding on the borderline between the chasm of hell and that of divine mercy: "The Lord has taken pity upon me and has taught me Himself how to be humble." "*Keep thy mind in hell and be not despondent*," the starets wrote, "and enemies are thus vanquished; but when my mind emerges from the flames thoughts again acquire strength." Freedom from the tyranny of the "basest enemy"—pride and passion, which in effect are identical to godlessness and spiritual death—gave Fr. Siluan access to Christ's love not in the measure bestowed by God, on those who seek it. Thereafter he prayed for the whole world, for the living and the dead, experiencing with extraordinary force the sorrow of the world and its fall from the source of life.

Once during a conversation a starets-confessor asked Fr. Siluan's opinion of some newspaper report. "I, father, do not like newspapers and news published in it," Fr. Siluan replied. "Why?" "Because reading newspapers clouds the mind and hampers prayer." The father confessor noted that for him reading newspapers which spoke about the life of the world and its pain evoked, on the contrary, a desire to pray for the world and for people. "When the soul prays for the world," Fr. Siluan replied, "it well knows without newspapers how the entire Earth is grieving, and it knows what needs people have and it takes pity on them."

"To pray for the people is to shed blood," the starets used to say. Abiding in prayer day and night, he prayed that all the nations of the Earth turn from enmity to peace and Christ's love and come to know the Lord through the Holy Spirit, the way it

had been granted unto him. Constant prayer propelled by love did not abandon Starets Siluan until the last hour of his earthly journey. The blessed starets, Schemamonk Siluan, passed away on the night of September 10, 1938.

To give a fuller idea of the personality of St. Siluan we shall educe the following testimony of Fr. Sofrony on the impression which the starets produced on him.

"He was ill-educated; as a child he attended a rural school for only 'two winters,' but from constant reading and listening in church to Holy Scripture and the great works of the Holy Fathers he improved himself greatly and produced the impression of a person well read in the monastic sense... Starets Siluan was a man with an astonishingly tender heart and of affectionate love and extraordinary tactfulness and caring for any sorrow and suffering with a total absence of painful feminine sensitivity... His constant inner tension did not exhibit a shade of nervousness either. The great chastity of this man given such a mighty and strong body is deserving of great astonishment. He protected himself securely even from any thought that was not pleasing unto God... Nor did he have a trace of aversion even to people living unchastely, but deep down inside he grieved for their falls... He encountered temptations and bore them with great courage. This was an entirely fearless and free man, yet he lacked the slightest trace of audacity. Though he was fearless, he lived before God in fear: he was indeed afraid lest he offend Him even with an evil thought. Though he was a man of great courage, he possessed extreme meekness. Courage and meekness—what a rare and unusually beautiful combination.

"The starets was a man of deep and genuine humility—humility before God and people. He loved giving preference to others, he loved keeping in the background, being the first to greet, the first to receive blessings from the

bearers of holy orders, especially bishops and the hegumen, but he did this without any toadying or ingratiation. He sincerely revered people in holy orders and with station or education, but there was never any envy or humiliation in him, perhaps because he profoundly realized the transitoriness of all earthly station, power, wealth, or even scholarly knowledge...

"When associating with him under the most diverse circumstances even a person with the subtlest of intuitions could not descry in him crude movements of the heart: repulsion, disrespect, discourteousness, pose or the like. This was a truly noble man as only a Christian can be. He lacked wrath as a passion, and despite his astonishing softness, rare compliance and obedience, he had great resolve to oppose all that was false, crafty and vile; condemnation, banality, pettiness and the like did not stick to him; his stubborn intractability was manifest here, but in such a way as not to offend him who had displayed something of the kind, not to offend not only externally but, importantly, with the movement of his heart, because a sensitive person would surely perceive this.

"Rare will power, without stubbornness; simplicity, freedom, fearlessness and courage, with meekness and softness; humility and obedience, without humiliation and ingratiation: this truly was a man in the image and likeness of God."

On September 24, 1988, the canonization of our holy father, Starets Siluan of Athos, was conducted at the Russian Monastery of St. Panteleimon on the Holy Mount. On the eve, at the conclusion of the last service for the dead Starets Siluan, his holy head was translated from the Protecting Veil Church to St. Panteleimon's Cathedral, where All-Night Vigil was conducted. Divine service was attended by monks of the Greek cloisters of Sts. Dochiar, Xenoph, Philotheou and Simopetra and also by Athonite hermits. At present

the head of St. Siluan reposes in the Protecting Veil Church of the monastery, and an icon of the newly canonized saint hangs next to it.

The day of the first celebration of the saint's feast in the Monastery of St. John the Baptist in Essex, Britain, which was founded by Archimandrite Sofrony, a disciple and biographer of the starets, was marked in a special way. A Church of St. Siluan of Athos had been built and consecrated at the cloister by then. By God's will it so happened that Fr. Sofrony at the age of 92 became a witness to and participant in the canonization of his spiritual mentor.

The canonization of the Russian zealot by the Ecumenical Patriarchate in the year of the Millennium of the Baptism of Russ, which coincided with the canonization of nine Russian saints by the Russian Church, is a sign of the deep spiritual unity of all the Orthodox faithful comprising the Body of the One, Holy, Catholic and Apostolic Church.

A. KYRLEZHEV

On Love

My soul thirsts for the Living God. My soul again seeks to take delight in the Lord to satiety. O, unfathomable divine mercy: the Lord created man from dust and blew into him the breath of life, and the soul of man became dear to God.

The Lord so loved His creation that He gave the Holy Spirit to man, and man has cognized his Creator and loves his Lord.

The Holy Spirit is love and sweetness of the soul, mind and body. But when the soul loses grace or when grace lessens, the soul will again tearfully search for the Holy Spirit, and long for God, and say:

"My soul longeth for the Lord, and I tearfully seek Him.

"How can I help seeking Thee, Lord? Thou first loaded me with Thy favours and let me take delight in the Holy Spirit, and now my soul longeth for Thee. My heart hath come to love Thee: let me abide in Thy love until the end; let me suffer all sorrow and disease for the sake of Thy love."

Fear and trepidation possess my soul when I want to write of divine love.

Poor is my soul, and I have not strength to describe the Lord's love.

My soul is fearful, yet it is drawn to writing if only a few words about Christ's love.

No one can know of himself what divine love is if the Holy Spirit does not teach him; however, in our Church divine love is cognized by the Holy Spirit, which is why we speak of it.

The greater the love, the greater the pain of the soul;

The fuller the love, the fuller the cognition;

The more fervent love is, the more ardent prayer is;

The more perfect love is, the holier life is.

None of us reaches the fullness of the love of the Theotokos, and we need the contrition of Adam, but partially, as the Holy Spirit teaches us in the Church, and we fathom this love.

The Lord bestows upon His chosen ones such great grace they

embrace the whole Earth, the whole world with love, and their souls burn with a desire that all people be saved and see the glory of the Lord.

He who fears sin loves God; he who has affection loves more; he who has light and joy in his soul loves even more; and he who has grace in both soul and body has perfect love. The Holy Spirit bestowed this grace upon his martyrs, and it helped them withstand all sufferings with courage.

We are excessively proud of the intellect and therefore cannot abide in this grace, and it is removed from the soul; then the soul longs for it and tearfully seeks it anew, and mourns and weeps and calls to the Lord:

O, merciful Lord, Thou seest how sorrowful my soul is and how I long for Thee."

He who has cognized the sweetness of divine love, when the soul is warmed by grace and loves God and its brother, knows in part that *the kingdom of God is within him* (Lk. 17. 21).

Blessed is the soul that loves its brother, for our brother is our life.

Blessed is the soul that loves its brother: the Lord's Spirit palpably lives in it and gives it peace and joy, and it weeps for the whole world.

Love does not depend on time and it always has strength. Some people think that the Lord suffered for Love of man, but since they themselves do not acquire this love in their hearts, it seems to them that this was sometime long ago. But when the soul cognizes divine love through the Holy Spirit, it clearly feels that the Lord is our Father, the most beloved, the closest, the dearest, the best, and that there is no greater happiness than loving God with our whole mind, heart and soul, as the Lord behested, and our neighbour as ourselves. And when this love is in the soul everything gives joy to the soul, and when it is lost, man does not acquire peace, but becomes confused, and he accuses others of supposedly having offended him, and he does not realize that he is

at fault himself, as he has lost love of God and condemned or hated his brother.

Grace comes from love of one's brother, and it is preserved by love of one's brother; however, if we do not love our brother, divine grace will not come into the soul.

God helps us in what is good, and enemies, in what is evil, but this depends on our will, too; we need to impel ourselves to do good, but with measure, and to know our measure. We need to study our soul and what is useful for it; one person would do well to pray more, another, to read or write. Reading is useful too, but undistracted prayer is better, and wailing is still more valuable. The Lord grants some people some capacities and others, other ones. Of course, when you rise from slumber, you should offer thanks to God, then repent and pray profusely; then read to rest the mind, and then pray once again and work. Grace comes from all that is good. But above all from love of your brother.

However, the soul does not feel that well all the time; grace is lost due to pride, and then I weep as Adam wept over Paradise lost, and I say:

"Where art Thou, my Light; where art Thou, my joy? Why hast Thou abandoned me, and given my soul to languish? Why hast Thou hidden from me, and given my soul to grieve?

"When Thou didst come into my soul Thou burnt my sins, so come into my soul again, and again burn my sins, which conceal Thee from me as dark clouds hide the sun.

"Come and grant me joy with advent.

"Why tarriest Thou, Lord? Thou seest that my soul languisheth, and I tearfully seek Thee.

"Where hidest Thou? Thou art everywhere, but the soul seeth Thee not, and, in pain and sorrow, seeketh Thee."

The Lord gave the Holy Spirit to the world, and the Lord and all that is of Heaven is cognized through the Holy Spirit, but

without the Holy Spirit man is the sinful Earth.

He who has come to loathe sin has ascended the first step of the ladder to Heaven. When thoughts do not impel one to commit sin, this is the second step. And he who has cognized perfect love of God through the Holy Spirit is on the third step. This rarely happens to anyone, however.

To arrive at Love of God we need to observe all that the Lord commanded us in the gospels. We must have a forgiving heart, and not only love man but also take pity on every creature, on the whole of God's creation.

The leaf on the tree is green, and you have plucked it needlessly. Even though this is not a sin, one for some reason feels sorrow for a leaf, too; a heart which has learned to love feels pity for the whole of creation. And man is a great creation. And if you see that he has gone astray and is perishing, pray for him, mourn if you can, and if you cannot, then at least sigh for him before God. And the Lord loves a soul that does this, for it is likened unto Him.

I am a great sinner myself, but I am writing about God's mercy, which my soul has cognized on Earth through the Holy Spirit.

The soul cannot have peace if it does not pray for enemies. A soul taught to pray by divine grace loves and feels pity for all of creation, and especially man, for whom the Lord suffered on the Cross and agonized in His soul for all of us.

The Lord taught me to love my enemies. Without divine grace we cannot love our enemies, but the Holy Spirit teaches love, and then

we will even feel pity for the demons who have fallen from good and lost their meekness and love of God.

I entreat you, experience it yourselves. If someone insults or dishonours you, or takes what is yours away from you, or persecutes the Church, pray to the Lord, saying: "Lord, all of us are Thy creation; take pity on Thy servants and impel them to repent", and then you will palpably bear grace in your soul. First have your heart love your enemies, and the Lord, seeing your good desire, will help you in everything, and experience will show you itself. And he who thinks evil of his enemies has not divine love, and has not cognized God.

Understand. This is so simple. One feels sorry for people who do not know or who go against God; the heart pains for them, and tears pour from the eyes. We can clearly see both Paradise and suffering: we have cognized this through the Holy Spirit. That is why the Lord said:

The Kingdom of God is within you (Lk. 17. 21). It is from here that Eternal Life begins, and it is from here that eternal suffering begins, too.

What shall I offer Thee, Lord, Who hast bestowed so much mercy upon my soul? I beseech Thee: grant me to see my transgression and always weep before Thee, for Thou lovest meek souls and grantest them the grace of the Holy Spirit.

Merciful God, forgive me. Thou seest how my soul is attracted to Thee, my Creator. Thou hast wounded my soul with Thy love, and it thirsteth for Thee; it

longeth endlessly and insatiably seeketh Thee day and night, and wanteth not to see this world, even though I love it, but I love the Creator most of all, and my soul wanteth Thee.

Glory be to the Lord God for having given us His Only-Begotten Son for the sake of our salvation.

Glory to the Only-Begotten Son for having deigned to be born of the Blessed Virgin, having suffered for our salvation, having given us His Most Holy Body and Blood for Eternal Life, and having sent the Holy Spirit to us on Earth.

The Holy Spirit reveals the divine mysteries to us. The Holy Spirit teaches the soul ineffably to love people. The Holy Spirit so adorns the soul and body that man becomes similar to the Lord in the flesh, and will eternally live with the Lord in Heaven and see His glory. In Eternal Life all people will be similar to the Lord. And no one could have cognized this mystery if the Holy Spirit had not revealed it.

Today people have turned off the path of good, and have become unmerciful; everybody has become hardened, and there is no longer love, which is why they do not feel God's love either. Because of the hardness of their hearts people think of God that He is just like they, or they lose faith in God altogether.

O, if it were possible, I would show them the Lord and say: "Look what God is like. The soul of man melts in the face of His love." However, this love cannot be described by the simple intellect; it is cognized through the Holy Spirit.

LAMBETH CONFERENCE

Message from His Holiness Patriarch PIMEN

To His Grace Dr. ROBERT RUNCIE,
Archbishop of Canterbury,
Primate of All England and Metropolitan

Your Grace, beloved Brother in Christ!

I cordially greet you and all the esteemed participants in the regular Lambeth Conference.

You have gathered under the vaults of the ancient Canterbury Cathedral in order to solve urgent tasks of your Church through conciliar mind and under guidance of the Holy Spirit, to ponder over religious and social problems of the Anglican Communion, to outline directions and priorities of Church ministry in future.

We pray for the participants in the Lambeth Conference and wholeheartedly wish our dear brothers the help of God in their work.

We express deep gratitude to Your Grace for having invited Archbishop Kirill of Smolensk and Vyazma to the Lambeth Conference.

We consider a traditional participation of our representative in the meetings of bishops of the Anglican confession as a convincing evidence of the development of traditional ties of fraternal mutual understanding and cooperation which have been formed between our two Churches long ago.

It is known that our relations which were established towards the early 18th century have turned into intensive multilateral fraternal ties between the Anglican Church and the Russian Orthodox Church in the 19th century and in the beginning of the 20th century.

I note with deep appreciation that our side has always displayed keen interest in the Anglican theology, liturgical and spiritual tradition which express deep faith, richness of spiritual experience and piety of your believers.

We are happy over closeness of the Anglican tradition to the spirit of Eastern patristic experience in which we see an evidence of community of our spiritual sources.

A bright example of that is given by a fruitful activity of the Fellowship of St. Alban and St. Sergius

which was established in your country in 1928 and which strives to facilitate development of fraternal understanding and cooperation between our two Churches, to actively promote successful progress in the Anglican-Orthodox theological dialogue.

We are satisfied with the fact that this dialogue is effectively carried on through the Mixed Anglican-Orthodox Theological Commission in which both sides work with interest. Positive results of the dialogue find their expression in the closeness or convergence of positions on doctrinal matters, in successful cooperation in the World Council of Churches and the Conference of European Churches, in certain common approach to peacemaking ministry of our Churches. We believe that all this show our mutual aspiration for the unity in faith and for the meeting of human needs together.

Your Grace, our impressions of your recent visit to our country and participation in the celebration of the Millennium of the Baptism of Russ are still fresh. We highly appreciate your keen interest in our festivities and wholeheartedly thank you for your fruitful contribution to it. We are deeply grateful to member-Churches of the Anglican Communion for their fraternal attention to the millennial jubilee of the Russian Orthodox Church.

I do hope that the continuation of fraternal relations useful for our two Churches would bring their good fruits in future, would successfully serve to our rapprochement and cooperation, promote new moral thinking in international relations and strengthen friendship and cooperation between peoples of Great Britain and the Soviet Union.

Once again I wholeheartedly wish participants in the Lambeth Conference fruitful work and blessed results.

May the almighty help of God be with you.

With invariable cordial love in the Lord for Your Grace,

PIMEN, Patriarch of Moscow and All Russia

July 3, 1988,
Moscow

In Search of Mutual Understanding

On July 17, 1988, a solemn divine service was held in the cathedral church at Canterbury (Great Britain). The cathedral was crowded with bishops of the Churches of the Anglican Communion from different countries—over 500 hierarchs had arrived in the spiritual centre in order to take part in the 12th Lambeth Conference.

The Lambeth Conferences began to be held since the middle of the 19th century when the Churches in diverse parts of the world, founded by Anglican missionaries, felt the need for conciliar discussion of common problems. The first Lambeth Conference (held at Lambeth Palace, London) took place in 1867, and subsequently such conferences were held approximately every ten years. In 1888, one such conference adopted the famous *Lambeth Quadrilateral*, an agreement defining the four articles of Anglican Church doctrine—Holy Scripture; the Apostles' and Niceno-Constantinopolitan Creeds; the Sacraments of the Eucharist and Baptism, and the successive threefold hierarchical order.

Whereas the first Lambeth Conferences were devoted mainly to doctrinal questions, in the 20th century the participants discussed mostly the problems of Church order, Christian unity, morality, the economic and political situation in the countries where Anglicanism existed.

Taking part in the conferences are all the bishops of the Anglican Communion—the world fellowship of Churches which are in canonical communion with the Church of England and recognize the See of Canterbury as their religious centre and the Archbishop of Canterbury as the primary spiritual leader of the Anglican world. The Lambeth Conferences are very important for the consolidation of ties among the Churches of the Anglican Communion, for it is there that the bishops of different countries, of different liturgical and cultural traditions, can learn of the teachings of the Sister Churches and exchange liturgical experience.

The circle of participants was especially wide at the 12th Lambeth Conference. For the first time full vote was given to the united Protestant Churches (for instance, the Church of South India) which include the former local Anglican Churches. The bishops arrived with their wives for whom a special programme was proposed. Invited were also representatives of

different non-Anglican Churches and of international confessional and ecumenical organizations.

The Russian Orthodox Church was represented by Archbishop Kirill of Smolensk and Vyazma, and M. Voskresensky, lecturer at the Moscow Theological Academy, and a staff member at the Department of External Church Relations. The members of the delegation called on the Primate of the Church of England, His Grace Archbishop of Canterbury, Dr. Robert Runcie; on the speaker of the House of Commons of the British Parliament, Bernard Videroll and the President of the Bishops' Conference of England and Wales, Cardinal Basil Hume (Roman Catholic Church). During their visits Archbishop Kirill and M. Voskresensky were shown round the building of the British Parliament and the Lambeth Palace—the residence of the Archbishop of Canterbury in London.

In the evening of that same day, at London's Grasham College, Archbishop Kirill gave a lecture: "Influence of the Russian Orthodox Church on Russian History. Religious and Political Aspects", which was listened to with great interest. After the lecture there was a reception attended by clergymen, scholars, members of the diplomatic corps, representatives of the public and the mass media. During the reception the chairman of the council of the Grasham College, David Vermont, and Archbishop Kirill exchanged speeches of greeting.

Vladyka Kirill in response to the invitation extended by the administration visited the famous Cambridge University where he met with the leadership of the Holy Trinity College. In the evening Archbishop Kirill of Smolensk and Vyazma attended the reception given in his honour at the USSR Embassy. Metropolitan Grigorios of Thyatira (Constantinople Patriarchate) gave a dinner at his residence in honour of the representative of the Russian Orthodox Church.

Archbishop Kirill also visited the city of Rochester where he was received by Canon John Arnold, Dean of Rochester, Vice-President of the Conference of European Churches.

On the following day, Vladyka Kirill had a talk with the head of Keston College, the Rev. Michael Bourdeaux, and a corresponding member of this organization, Canon Reimond Oppenheim. During the talk Archbishop Kirill told them about the



His Grace Dr. Robert Runcie, Archbishop of Canterbury, the Primate of England and Metropolitan

process of perestroika taking place in our country and stressed the need for a more objective elucidation of religious life in the USSR at Keston College.

Vladyka Kirill paid a brief visit to Archbishop Robert Runcie during which he conveyed to the Primate of the Anglican Church the Message from His Holiness Patriarch Pimen of Moscow and All Russia addressed to the participants in the Lambeth Conference.

The opening of the 12th Lambeth Conference took place at the University of Kent (Canterbury) on July 16; on the following day its participants offered a joint prayer to the Lord during the Eucharistic service. The sermon was delivered by Archbishop Robert Runcie.

In the following days the participants in the conference read their reports at plenary sessions. Discussions of the reports took place in sections and sub-sections.

"Nature of the Unity We Seek" was the title of the paper read by the Archbishop of Canterbury, Dr. Robert Runcie, which dealt with the question of Christian unity, the "fellowship of Christians of the Celestial City" wor-

shipping the One Lamb Who is the sign of hope in the Christian Church for all humanity...

Touching upon the modern state and perspectives of the ecumenical movement, the Archbishop of Canterbury noted that given the generally positive development of this movement there existed some hostility to the very idea of Christian unity, born of the fear of losing identity and originality of a confession. However, the Primate of England said that diversity and divergence do not constitute a danger if there is mutual communion; if there is none, they divide. According to Archbishop Runcie, we are called upon not to choose between John's and Paul's Christianity, but to cooperate and enrich mutually. Then ecumenism would not be a threat to our identity but a means of its development.

One of the means of achieving unity, the speaker said, was conciliarity. In this context he pointed to the positive experience of the Orthodox Church.

One would like to note also the lofty and pious mood of the conference—each morning there was a Eucharistic service, and each work day began with the reading of passages from Holy Scripture. Then the participants in the Lambeth Conference began discussions of the most topical problems of the Anglican Communion. Considered were questions of ecumenism in the life of Christian society and much attention was given to the political and economic situation in the world.

The one point which caused animated discussion was the priesthood of women.

In the Churches of the Anglican Communion approximately 1,000 women have been ordained, however, not all the Churches approve of this. The debate over the question of female priests flared up more than ever when it became known that the Episcopal Church in the USA intended to consecrate a woman bishop. It was clearly evident that the Lambeth Conference had to pass its judgement upon this issue. The more so that the advocates and opponents of the question had presented their draft resolutions on the priesthood of women.

Archbishop Donald Robinson of Sydney, who was supported by a number of the conference participants, proposed that the elevation of women to the episcopal dignity be condemned as contrary to Holy Scripture and Church Tradition. However, the majority did not support

his point of view: on the one hand the consecration of women bishops undermines relations of the Anglican Church with the Roman Catholic and Orthodox Churches, on the other the adoption of the resolution denouncing women's priesthood might cause a rift in the Anglican Communion.

In the end the resolution was passed leaving each province of the Anglican Communion freedom to decide the question of ordaining women. The resolution also urges the continuation of the dialogue and the preservation of fraternal communion among the bishops with differing views on the ordination of women.

A vivid example of fraternal Christian love was the solemn Orthodox Vespers devoted to the Millennium of the Baptism of Russ. The divine service was led by Metropolitan Antony of Surozh. Archbishop Robert Runcie and Vladyka Kirill exchanged addresses.

"The Lambeth Conference marked the millennial jubilee of the Russian Orthodox Church most solemnly," Vladyka Kirill said upon his return to Moscow. "In a way it was even unexpected by the organizers themselves. The famous Canterbury Cathedral was crowded with conferees and innumerable worshippers, about 4,000 in all. The English people are restrained as a rule but the divine service in honour of the Millennium of the Baptism of Russ concluded with an ovation—so warmly were the words of the Head of the Church of England and my own address received. According to eyewitnesses, it was the first time that the Russian Orthodox Church was commemorated so warmly and solemnly. Of course a great role was played by our jubilee, but not of less importance was the fact that the Church festivity coincided with the wonderful period in the life of our society and the state, with the changes which aroused great interest in Western society, particularly among the British public."

On that day a dinner was given at the Nicene Club in London in honour of the Millennium of the Baptism of Russ. During the dinner the Archbishop of Canterbury, Dr. Robert Runcie, and Archbishop Kirill of Smolensk and Vyazma exchanged friendly speeches.

On July 24, the Russian Orthodox Church delegation left for home.

On August 7, the conference closed with a solemn service in the Canterbury Cathedral.

IN BRIEF

Restoration of the Church in Leipzig. A group of students of the Moscow theological schools stayed in the GDR from August 20 to September 13, 1988, at the invitation of the Youth Ecumenical Centre in Berlin. Together with the young people from the Evangelical Lutheran Churches of the GDR and students from the Netherlands and Bulgaria they took part in the restoration of the Orthodox Church—the memorial of the Russian glory in Leipzig. In spare time, the group visited Dresden, Potsdam and Berlin, attended divine services and got acquainted with the places of interest in these cities.

Trip to Seattle. A group of representatives of the Leningrad Metropolitanate stayed in Seattle, USA, from September 25 to October 2, 1988. The group consisted of Archpriest Vladimir Sorokin, Rector of the Leningrad Theological Academy and Seminary; Deacon Andrei Chizhov, lecturer at the LTA & S and dean of the Department for Foreign Students of the LTA & S; I. Sudosa, a teacher, and a staff member of the DECR, Leningrad branch; and N. Derzhavin, an LTS postgraduate student. The visit was a part of the programme devoted to the Millennium of the Baptism of Russ and was held at the invitation of the Church Council of Greater Seattle and the Association of Churches of the state of Washington. Members of the group learned about the life of different denominations, visited schools, colleges and universities, were introduced to the system of education in the Christian centres of studies, met the leadership of educational establishments, their teachers and students. A particular attention was paid to the social ministry of the Churches, their experience of work with alcoholics and drug addicts. The group also visited a home for the aged people, a prison and a home for children of the prisoners located nearby.

M. VOSKRESENSKY, V. CHAPLIN

Earth Is Our Common Home

For the 60th Birthday of Martin Luther King

On his release from jail Dr. King addressed his congregation saying that they had to be prepared for suffering, sacrifice and even death. He urged them to carry on without fear the struggle against racial discrimination in schools, parks, churches, cafeteria and libraries [4, 66].

The campaigners would kneel in streets and squares, appealing to God and human conscience, and as a result of their massive protests there was a sharp decrease in the numbers of segregated cinemas, restaurants, churches, universities, schools and libraries in the United States.

Dr. Martin Luther King proved to be a worthy heir to his great namesake—the founder of the German Reformation Martin Luther (1483-1546), a giant of history who aroused a new Christian awareness in the hearts and souls of believers, making their faith, granted them by the Lord Himself, a matter of their conscience. In our day and age King made man's conscience a matter of his Christian faith, one common human faith, since there is no faith for "Whites only". Many White Americans responded to this appeal as true Christians. America after King became "more" Christian, because it became more human. The human essence prevailed in the Black and in the White. This was a victory of human unity and the vanquished were the superstition of racism, hatred, enmity and the segregation of men into inferior and superior ones, into slaves and masters, those worthy and those unworthy to live in America and on the Earth... Prejudices such as these were deeply rooted in human psychology, and in the world today there are many who regard themselves

and their nation being superior to others, being more worthy of existence. But God did not make the world for "Whites only", but for people of all colours of skin. Human unity is the pledge of Salvation, and Dr. King was well aware of this truth.

The civil rights campaign flared up again in the summer of 1963 in Birmingham, a Black ghetto. The demands were just as before: civil and political rights and freedoms, abolition of segregation and racial discrimination, full equality in employment opportunities and pay. The police responded to these just demands with harsh reprisals: beatings of protesters, arrests and murders. More than 300 people were jailed, but Dr. King personally led a march for the release of the prisoners of conscience, although he realized that he could be arrested again himself. He said: "I thought of the three hundred waiting in prison, I thought of the Birmingham Negro Community waiting. Then my mind leaped beyond the Gaston Motel, past the city jail, past city lines and state lines, and I thought of twenty million Black people who dreamed that some day they might be able to cross the Red Sea of injustice and find their way to the promised land of integration and freedom. There was no more room for doubt" [5, 70]. He was arrested and placed in solitary confinement. He was completely cut off from the outside world, with neither his wife nor his lawyer permitted to see him. They could do as they pleased with him. At this gravest moment of trial he wrote on shreds of newspapers his famous "Letter from a Birmingham Jail". It was addressed to seven White ministers who had been calling "the extremist" to moderation.



Jesse Jackson, Martin Luther King and Ralph Abernethy

When he was finally released (on a huge bail raised by the Black singer, Harry Belafonte) his message was being read by people across the land.

Addressing his fellow clergymen, King wrote: "I have almost reached the regrettable conclusion that the Negro's great stumbling block in his stride towards freedom is not the White Citizen's Councilor or the Ku-Klux-Klanner but the White moderate who is more devoted to 'order' than to justice... You spoke of our activity in Birmingham as extreme... Was not Jesus Christ an extremist for love? Was not Amos... Paul... Martin Luther an extremist? So the question is not whether we will be extremists but what kind of extremists we will be? Will we be extremists for hate or for love? Will we be extremists for the preservation of injustice or the extension of justice?..". Further he wrote: "I love the Church. I see the Church as the body of Christ. But oh! How we have blemished and scarred that body through social neglect and through fear to be non-conformists. If today's Church does not recapture the

sacrificial spirit of the Early Church, it will lose its authenticity, forfeit the loyalty of millions, and be dismissed as an irrelevant social club with no meaning for the 20th century" [5, 87-96].

Among the participants in the Birmingham demonstrations were children. About 1,000 of them were arrested. When a policeman asked an eight-year-old Black girl what she wanted, she looked him straight into the eye and answered: "Freedom". The goal of freedom led the demonstrators who defied police attacks, tear-gas and water cannon. Like their Indian brothers, they went forward without fear. They went on, fell down and rose again. Wounded and in rags, they shouted, "Turn on the water! Loose the dogs! We ain't going back. Forgive them, O Lord!" They prayed for their adversaries and then the unexpected happened—the ranks of police wavered and retreated. Marching past police cordons were columns of battered people who went to a place of common prayer. As Coretta King recalled, "The moral pressure of a watching world and spiritual force of that little band of Blacks broke their discipline—disarmed them" [3, 1971].

As a result of that "peaceful-gory" struggle an agreement was finally reached with the city and state authorities accepting the lawful demands of the protesters.

Many American newspapers stressed that the summer of 1963 was a revolution that changed the face of America.

After Birmingham '63 the problem of race relations was taken up at the federal government level. President John Kennedy submitted a new draft of the Civil Rights Bill to the Congress for endorsement. His concern for the plight of the Black Americans and attempts to alleviate it were among the reasons of his assassination in Dallas in November 1963. The racist South never forgot his "pro-Negro" policy. They used to say that Kennedy was worse than Castro.

The President's bill was supported by Dr. King, Philip Randolph and many others. Randolph proposed a march on Washington "for jobs and freedom". From the total of a quarter of a million marchers 60,000 were White Americans. For the first time in the history of the country's capital it was not the centre of national celebrations, but of protest demonstrations. In August 1963 they made up "one lively pulsating heart". Addressing the protesters gathered in front of the White House, Dr. King said they could not turn back. He said that by liberating Freedom they would hasten the day when all of God's children, Black and White, Jews and heathens, Protestants and Catholics would join hands and sing together unto the Lord [8, 121].

For many the words of Dr. King sounded like an utopia and his actions caused dismay as sheer idealism. But these people were wrong. It was simply that Dr. King saw much further than most his contemporaries both at home and abroad. What seemed to them an utopia, an idle dream, has now become an obvious reality of our time.

The impact of Dr. King's ideas and example upon his contemporaries, and even now, stemmed not only from his profound foresight, his ability to see much further ahead than all others, but also from his ability to see the problem of race relations as being intertwined with a host of other problems: social, economic, political, peacemaking, religious, ecumenical, environmental and so on. Dr. King possessed a gift of not only "vertical", but also "horizontal" view of things. The problem of race relations could not be solved at the expense of other problems, but it could be solved once and for all (like any other) only when it was tackled simultaneously and in combination with all others. Thus it is impossible to conclude some "separate" peace treaty on the Earth plagued by hotbeds of war, aggression, violence and

injustice. There can be no ultimate peace in a world where people suffer from hunger, apartheid, oppression and exploitation, when people are imprisoned for their convictions, when our civilization keeps poisoning our common home. Peace, justice and healthy environment are all interconnected, and in tackling one problem we are solving all the others. But if we hamper the solution of one of these problems it will have a negative effect on all the rest of them.

This view of the problem of race relations as a global problem involving all aspects of human life distinguished Dr. King's stand on the war in Vietnam. Many tried to dissuade him from anti-war statements for fear of damaging his main cause and spoiling relations with President Johnson. But Dr. King championed not only the cause of his Black brothers who died in Vietnam in twice as large numbers as White US soldiers, but also the cause of the Vietnamese and all other people who perish on the battlefield. He regarded the problem of war not from a national, but from a social standpoint. Instead of abstract theorizing about evil, he laid bare its concrete causes and aftermaths. He exposed war as a social evil. Apart from tragic losses, suffering and pain of the war, military expenditures drain national budgets, wasting resources that could be used to raise the living standards of the poor. He saw peacemaking as being closely linked with social and humanitarian issues. He regarded peace championship as a struggle against poverty. He lamented all victims of the war, those dying on the battlefield and the people killed by ruthless poverty right here at home.

His radical anti-war stand made him many enemies who denounced him as a "Commie", traitor and coward. He became the target of a bitter smear campaign. But the ranks of his friends also continued to swell, both at home and abroad.

In December 1964 Dr. King was awarded a Nobel Peace Prize. His non-violent resistance was tantamount to a radical rejection of violence and constituted peacemaking in the broadest sense of the word. The movement for peace and against the nuclear menace is a form of non-violent resistance because its objective is not the destruction of men (in military uniform), but the destruction of missiles. The hearts of former "enemies" are being disarmed in the process of dismantling of missiles and other weapons. Dr. King saw this quite clear. In his speech at the presentation ceremony in Oslo he said the Nobel Peace Prize award to his movement came as a clear recognition of the fact that non-violence was the only answer to key political and moral problems of the time, that the rejection of violence emphasized the need to overcome oppression and violence as such.

He stressed that civilization was incompatible with violence. He rejected as cynical the standard view that one country must be superior to another, because this was fraught with the threat of a nuclear catastrophe. He said he trusted in the ultimate victory of the unarmed truth and unconditional love. Even defeated truth is stronger than triumphant evil [9, 76].

Dr. King realized that the main requirement of our nuclear age was not "strike back", but "not strike at all".

The American rightists were losing their patience with Dr. King. There were three attempts on his life, hundreds of insults in papers, telephone threats and threats in the street. He sensed a sinister circle closing around him even despite his international fame. Two months before his tragic death he said in a sermon that he was not leaving behind money or valuables, but a life filled with self-sacrifice. In March 1968, exactly one month before the assassination, he sent to his wife a bouquet of red carnations. He liked to send her fresh flowers,

but this time the flowers were artificial. His wife wrote that he said, "I wanted to give you something that you could always keep. They were the last flowers I ever got from Martin. Somehow, in some strange way, he seemed to have known how long they would have to last" [3, 308].

In the spring of 1968 it was decided to launch a national march of the poor on Washington. Memphis, Tenn., was chosen as the starting point. And again Dr. King tirelessly preached non-violence, winning the hearts of even the most radical protesters. The day before he died he said in an address that people had been talking for centuries about war and peace. But talking was no longer enough, because there was no longer choice left between violence and non-violence in the present-day world. The choice was between repudiation of violence or non-existence. He stressed that in Memphis, like in Birmingham, the marchers had to press on without violence [8, 107].

The great predecessor of Dr. King, Martin Luther, said: "Here I stand because I cannot act otherwise".

The march was scheduled for April 8. He and his friends put up at the Lorraine Motel. On April 4 he was preparing for an address in the evening. He walked around the room, joked and then came out on the balcony and shouted to the singer Ben Bench who stood out in the street that he wanted him to sing his favourite that evening. At that moment the fatal shot rang out. Fatally wounded in the throat he fell down. Dr. King died in hospital later that day. His assassin, James Ray, recently made a statement that it was not him but the FBI who had murdered Dr. King. We feel it was hatred that could not prevail over love that pulled the trigger. In 1968 Robert Kennedy fell by the hand of a hired assassin and Dr. King's brother, Alfred King, was found "drowned" in a pool. Martin's mother was gunned down as she was playing the church organ during service

in 1974. But Dr. King's son still wants to become a minister in order to continue his father's cause.

At a duel love always shoots into the air, and hatred straight into the heart. Who is stronger—the one who loves or the one who hates? Triumphant evil has no faith in man and humanity, and therefore it kills. But he who has love believes in man, and even when sacrificing himself, he emerges the winner. Morality is stronger than violence and this will be so as long as man wants to remain human, as long as he wants to remain alive on this planet and leave it to his children. Because today the struggle for survival means not fighting one another but cooperating with one another against the common threat of nuclear war, hunger, poverty, disease and environmental catastrophe. Cooperation is a must not only for the spiritual, but also for the physical survival of mankind. Long before the present-day crisis Dr. King had anticipated it and knew the only way of dealing with it. He stressed that we still have a choice between peaceful coexistence on the one hand and universal destruction on the other. The last chance left to mankind is the choice between chaos and community [9, 109].

Today there are many more people in the world who share Dr. King's ideals than there were some 20 to 30 years ago. This is because we have learned to better understand each other and ourselves, have become aware of the importance of being more tolerant, kinder and understanding towards one another. This is also because we can no longer place our confidence in the omnipotence of arms, might and violence, because we believe in openness, goodness and love. In his speech at the ceremony of the presentation of the Nobel Peace Prize, Dr. King said that the American Negroes, after the Indians, had demonstrated that repudiation of violence was a great moral force leading to social change. He said that sooner or later all people in the world would have to find ways for peaceful

coexistence. When this takes place man will learn to resolve all of his conflicts by a method excluding vengeance, aggression and retribution. This method is based on love. These words are Dr. King's legacy left to us not as a mere memento, but as guidance to action. Dr. King expressed similar ideas when writing about what he called our

common home. He pointed out that we have all inherited one large common house in which we must all live together—Blacks and Whites, people of the East and of the West, Catholics, Jews, Protestants, Muslims and Hindus. All are but one family within which people must learn to live in peace with one another.

In the epoch of transition to new thinking we must never lose sight of the good old wisdom—*thou shalt not kill!* And the more we see the futility of inhuman violence, the more we become aware of the practical value of non-violence as the real hope for the world, based on the invincible force of Christian love!

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A. STAROBELTSEV

CHRONICLE

The 15th International Symposium "Marxists and Christians: Dialogue for Peace" was held on the premises of the Soviet Peace Committee in Moscow on October 14-16, 1988. Developing the theme of the preceding meetings, this round for the dialogue was devoted to the discussion of the need and legal possibilities for working out an international law on the right to peace. Taking part in the work of the symposium were prominent Soviet and foreign students of law, and representatives of the Moscow public. Archimandrite Feofan, Hegumen Nestor, and I. Tarasevich, staff members of the DECR, took part in the dialogue as representatives of the Russian Orthodox Church.

Presentation of awards to clerics and laymen of the Moscow Diocese. On October 25, 1988, a large group of clerics and laymen — representatives of parochial church councils of the Moscow Diocese, were presented awards of the Soviet Peace Fund and the Soviet Peace Committee in the Transfiguration Domestic Chapel in the metropolitan chambers of the Novodevichy Convent. Bishop Grigory of Mozhaishk, vicar of the Moscow Diocese, was decorated with a Gold Medal of the Soviet Peace Fund "For the Consolidation of Peace". Certificates of honour of the Moscow Regional Branch of the Soviet Peace Fund were presented to 15 clergymen of the Moscow Diocese. Twenty-six laymen were awarded honorary citations of the Moscow Regional Peace Committee. The awards were presented by S. Komarova, Deputy Chairman of the Moscow Regional Branch of the Soviet Peace Fund. Bishop Grigory made a speech on behalf of the recipients of the awards. Present at the ceremony were E. Averichev,

representative of the Council for Religious Affairs and the RSFSR Council of Ministers in Moscow Region; Metropolitan Yuvenaly of Krutitsy and Kolomna arranged a reception in honour of the recipients of the awards in his residence in the Novodevichy Convent.

A plenum in Minsk. A joint plenary meeting of the Byelorussian Peace Committee and the Board of the Soviet Peace Fund was held in Minsk on December 10, 1988. Taking part in its work were: Metropolitan Filaret of Minsk and Byelorussia; Bishop Konstantin of Pinsk; archpriests Viktor Bekarevich, Evgeny Parfenyuk, Ioann Khoroshevich and Evgeny Grushetsky, clerics of the Minsk Diocese. The plenum discussed urgent problems of the Byelorussian peace movement in the light of the new political thinking. The meeting was addressed by Genrikh Borovik, Chairman of the Soviet Peace Committee; Ivan Shamyakin, President of the Presidium of the Byelorussian Peace Committee; Academician N. Enikolopov, Vice President of the Board of the Soviet Peace Fund; Metropolitan Filaret, Chairman of the Soviet Peace Committee's Public Commission for Contacts with Religious Circles for Peace, and others. Byelorussian peace champions contributed five million rubles to the Armenian Earthquake Victims Relief Fund. That same day Metropolitan Filaret gave a reception in the Minsk Diocesan Administration. Among those who attended the reception were G. Borovik, I. Shamyakin, the writer A. Aleksin, and others. The guests familiarised themselves with the peacemaking and public activity of the Byelorussian clergy.

In the Name of Strengthening Public Morality

Restoration of historical Moscow is an issue which has been vigorously put on the order of the day by public opinion. There is no denying the fact that the inimitable aspect of the capital is embodied in the extant monuments, the architectural originality of the city, and its natural landscape. This is now realized by all, and not only architects, artists and restorers but also the press, radio and television have joined this colossal work of saving our cultural and historical legacy, drawing increasingly broader public sections into this noble undertaking.

...In the east of Moscow there is a quiet corner which is dear to our hearts—St. Andronik's Monastery of the Saviour. The cloister was founded in the second half of the 14th century. The monastery's architectural ensemble, created in the 15th-19th centuries, included the white-stone Cathedral of the Saviour, the Refectory Church reminiscent of the famous Faceted Chamber of the Moscow Kremlin, the three-tier Church of St. Michael the Archangel, and their outbuildings. St. Sergy of Radonezh, Metropolitan Aleksy and Kiprian of All Russia, the Orthodox Prince St. Dmitry Donskoi, and Prince Vladimir the Brave, hero of the Battle of the Kulikovo Plain, visited this place on many occasions. The memory of the great Russian icon-painter, St. Andrei Rublev, is inseparably linked with the monastery. The outstanding icon-painter-monk lived and worked here and was buried circa 1430 next to the Cathedral of the Saviour, one of the most perfect monuments of early Moscow architecture, erected and painted with his participation.

Today the monastery's territory is the site of the Andrei Rublev Central Museum of Early Russian Culture and Art. The museum is a research-and-restoration centre in whose workshops and laboratories work is being carried out on a comprehensive study of early Russian culture: architecture, painting, early

printed books and manuscripts, applied arts, and church music.

Working here are wonderful people: first-class specialists who love and respect our history, doing all they can to save its sources, and preserve unforgettable shrines.

Archeological work is being carried out on the territory of St. Andronik's Monastery of the Saviour to find the place of the interment of the relics of St. Andrei Rublev, St. Andronik, the cloister's founder, and St. Savva, his disciple. Recently, the museum's staff completed work involved in saving the fresco iconostasis of the Annunciation Cathedral in the town of Yuryevets. Yuri Nevolin, Head of the Department of Monumental Painting, tells us: "In the 1930s, when the town was going to be flooded in connection with a planned hydro-engineering project, attempts were made to blow up the cathedral. Its dome collapsed, but the building proper remained intact. Moreover, its frescoes were excellently preserved, losing none of their natural tones and shades.

"Last year members of our staff organized a scientific expedition to study the state of the cathedral's frescoes. After thorough preparatory work they managed to bring its unique iconostasis to our restoration workshops. We resorted to the method of fixing frescoes onto fabric by freezing. The work was long and painstaking, and now we can say for sure that the iconostasis has been saved."

The museum's workshops carefully restore early icons, preserving all layers placed dating to different times, without impairing their artistic and historical value. But it's a pity the bells do not ring there, and divine services are not conducted in the monastery churches.

Father Aleksandr Saltykov, senior researcher of the museum, teacher of Russian Church history and archeology at the Moscow Theological Schools, and member of the USSR Artists' Union, said in an interview

given to our correspondent: "Sometimes Intourist (Soviet Agency for Foreign Travel.—Tr.) and some other organizations arrange concerts of church music in the newly-restored Cathedral of the Saviour. I suggest that divine services be resumed in the cathedral, while preserving the museum of early Russian painting on the territory of the monastery. This would serve to strengthen the Church's cooperation with secular cultural and educational organizations. The stereotypes formed in our minds in the period of stagnation and forced isolation from society should be overcome. We must strive for rapprochement, not for separation. This would promote our common cause of strengthening the morality and spirituality of our society. We have everything for this: the restored building of the cathedral, unique early icons, and priests."

I. SIDORINA

Living Faith

Charity begins to increasingly penetrate our life. People contribute money to the Soviet Peace Fund, the Children's Fund, for the restoration of historical and cultural monuments, respond to the tragedies in Chernobyl, Armenia and Georgia. And, of course, among these contributors, the Orthodox Church occupies a prominent place. Clergymen and parishioners visit the sick, lonely and elderly people, and help medical workers, mindful of the fact that the living faith means charity, good deeds and ability to see other people's troubles, and to be swift to do good.

June 1. The International Children's Day. Brethren from St. Daniel's Monastery came to No. 17 Children's Home in Chertanovskaya Street in Moscow. Children were in a festive mood, and, agitated, were making ready for their arrival from the early morning. Dressed in their finest, with little garlands on their heads and multicoloured inflatable balls in their hands, they welcomed the long-awaited guests. This time representatives of the brethren of St. Daniel's Monastery brought with them Archimandrite Gabriel and Archimandrite Afinagor, members of a Greek pilgrims' delegation, who came to congratulate the children on the holiday. They brought along toys, sweets, new dresses and shirts. On behalf of the monastic brotherhood of Patmos Island, the Greek monks presented an icon of Apostle St. John the Divine as a gift to the Children's Home.

After a touching concert given by the children, tea was served, with the traditional samovar as well as freshly-baked pies, rolls, biscuits. A lively and interesting conversation ensued. Valentina Matveyeva, the Head Doctor of the Children's Home, told the Greek guests about the inestimable assistance given to them by brethren from St. Daniel's Monastery.

"After members of the Orthodox Church came to us last November", she said, "our Home literally trans-

formed. The direct contact with these spiritual people had such beneficial effect on the medical personnel, that our staff members' attitude to their duties began to change before our very eyes. The monks' sincere involvement in solving our problems, their desire to help us in every way, their attention and concern found an eager response in the hearts of our medical nurses and teachers. They now come to the place of their work with bright faces, have become kinder and more tender to the children. Enriching our staff members spiritually, and introducing lofty and selfless devotion to their hard work, the acts of charity performed by brethren from St. Daniel's Monastery have changed the microclimate in the Children's Home. And this is extremely important, because our patients are little orphans with a serious derangement of their nervous system. They are brought to us immediately after their birth and live here till the age of three or five, depending on the progress made in their treatment. Our little patients need a special attention and care, and the kind assistance given to us by St. Daniel's Monastery is therefore inestimable, indeed.

"We observe all feasts together, both church and state holidays. And the monks always find a kind word, sweets and modest presents for every child. On Christmas, the monastery's choir came to our Home. Tears well up in our eyes when we recall this event; we were all deeply moved and shared unforgettable impressions for a long time. Seeing the tremendous interest displayed by our staff members in the Orthodox Church, O. Savva organized an excursion to St. Daniel's Monastery. At our staff members' request, Father Aleksandr and his fellow brethren are going to give a series of lectures on the history of Christianity for our personnel".

Members of the Home's staff expressed gratitude to St. Daniel's Monastery for its sizeable material assistance as well. These funds were

used to make capital repairs of part of the building of the Children's Home, buy furniture for the hall and children's clothing.

The Greek pilgrims acquainted themselves with the conditions in which the children live here; they wanted to know how they rest, how they are fed and treated. Archimandrite Afinodor pointed out: "Within these walls parentless children find affection and care of the solicitous personnel. Those who selflessly work here, nursing sick children, display thereby their love of the Most High, carrying out the behest of Jesus Christ: "For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me... Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Mt. 25. 35-40).

Archimandrite Gabriel said that in Greece many monks and nuns fulfil obediences, working in state-run orphanages. Parishioners of Orthodox churches give voluntary assistance to parentless children, and often bequeath all their fortunes to orphans.

Besides, there are hospitals and orphan-asylums which are completely in the charge of the Church. After all, solicitude for one's neighbour is one of the primary commandments of our Lord God. "In child years", Archimandrite Gabriel said, "during the sacrament of baptism, a little lamp of the Holy Spirit is kindled in our souls. And in order to keep it burning, to preserve and augment this priceless Heavenly gift, we must always go towards the needy and afflicted with an open heart."

Having thanked the Children's Home's personnel for hospitality, the representatives of the Greek Orthodox Church sang the Easter troparion and blessed all staff members with icons of the Saviour.

I. SIDORINA

Diakonia—the Path of Spiritual Perfection of the Individual

The Greek word *διακονία* (ministry) has a wealth of meanings in Holy Scripture. In the Old Testament this is cultic service, and in the New Testament it is service to Christ and His Church *by the word for truth, by the power of God, by the armour of righteousness on the right hand and on the left* (2 Cor. 6. 7). This word is also understood in the concrete, almost worldly sense — *serve tables* (Acts 6. 2).

The latter meaning became the most widespread in the early Christian Church precisely as the material supply of the community and collection of alms for the poor. However, diakonia never lost its religious sense of ministry as the charisma of *differences of administrations* (1 Cor. 12. 5): of the apostle, prophet, evangelist, teacher. In the early Church there took shape a specific hierarchical ministry of “spiritual supervision” (*ἐπισκοπός*), and ministry closely linked with the hierarchical one but having more to do with pastoral care which is inseparable from public service—the liturgy. These different aspects of diakonia boil down to two—service of God and man; blending in the Christian consciousness, they are capable of liberating man from slavery to sin only in their duality. The following juxtaposition is not fortuitous in the least: service of others and of God should not be supplanted by service of *God and mammon* (Mt. 6. 24); true service should not be replaced by false.

In the history of the Church, specifically the Russian Church, and in the history of both Western and Eastern monasticism there are a host of interpretations and examples of the application of these notions in life: service of God is religious, and service of people is social; tendencies and aspirations for personal salvation and perfection through asceticism and obedience, on the one hand, and the path of selfless service through labour for the benefit of others, on the other.

In this connection I would like to recall one historical dispute which was of great importance both in the life of the Russian religious world-outlook, specifically, the view of diakonia. This was the famous dispute between the “possessors” championed by St. Iosif of Volokolamsk († 1515) and the “non-possessors”, led by St. Nil of the Sora († 1508).

The “Iosifites” “possessors” recognized as the

only true structure of a religious monastic community one in which pre-eminence was given to strict observance of the Rule, reverential conduct of rites and extensive charity work. Substantial funds required for aid to the needy were amassed in monasteries. “In their opinion, only a kingdom in which cultic piety was observed with all possible strictness could be pleasing to God and receive His help and blessing.”¹ They believed that this view justified the possession by monasteries of rich lands, peasants and great material resources that were channelled into works of mercy and charity.

The “non-possessors”, the adherents of Nil of the Sora, who were supported by St. Maksim the Greek, the great humanist who was canonized by the Russian Orthodox Church at the jubilee Local Council of 1988, subscribed to a different view of the path of Christian perfection, one that was close to the “destitute” orders of the West.

“For them, true service to God,” writes N. Zernov, “consisted not in the external grandeur of church life but in purity of heart, humility, and freedom from earthly cares. They therefore taught that monks called upon to set an example of lofty Christian living should not possess lands with their peasants; nor did they dare be at law with anyone or forcibly gather revenues due them: they considered charitable work the duty of laymen, not monks.”²

We shall not delve into the details of this controversy, as a result of which other topics were raised: violence—non-violence, power in the Church and religious authority, coercion and obedience.

Archpriest George Florovsky was definitely right when he said that “the real struggle... was fought over the very basis and limits of Christian life and construction. The two religious conceptions of ideals clashed”.³ In the opinion of Fr. George, it is difficult here to go into the “interpretation”, for “the clash was one between two truths”, and the truth of Iosif was “the truth of social service”; he regarded monastic life itself as some “social organization” of this idea of service. For him even the very “spiritual core is inwardly subordinated to social service and the achievement of justice and charity”. On

the other hand, the cause of St. Nil of the Sora—"non-possession"—is the path to justice not through "surmounting of all love for the world" but through its transformation, not by way of external work but by way of inner education ("act of the heart") and the creation of a new man.

Choice of a personal path of spiritual perfection has always been one of the major issues of Christianity. The practical implementation of diakonia, patterns of service through social mission or the path of meditation and prayer, as well as involvement in the liturgical life that is typical of Orthodoxy, give rise to many questions. However, all currents and directions lead to one point: mercy is the soul of Christianity and therefore the basis of all diakonia. For mercy is a blend of compassion and charity; it is love of God and a realization on one's closeness to others and their problems and misfortunes. The great Russian Christian philosopher Vladimir Solovyev († 1900) was an exponent of the idea of mercy as a philosophical principle originating in the "metaphysics of universal unity". In his fine book *The Religious Foundations of Life* he claims that the principle of charity and mercy is "a purely moral, beneficent attitude to others" in the same way that "prayer is a purely moral and beneficent attitude towards God". Alms-giving is a natural result of "moral union with the Godhead" because "a person who is morally united with God should treat people in a God-like manner; he should treat others as God treats him".⁴ In the concept of Vladimir Solovyev this principle should underlie the new human society as a sign of the "highest development of societal life". "Having begun with the kingdom of force and having passed through the kingdom of law, society should arrive at the kingdom of alms-giving and charity" (*ibid.*, p. 53). The principle of alms-giving and charity is closely linked in the philosopher's arguments with the notion of justice; it, he believes, should develop from an abstract, "speculative" notion of justice into a "living moral sense of justice" which alone is capable of altering the "very principle and quality of our actions".

His argumentation was more than a formula or moralistic preaching. He lived a life to which he called others. In the remarkable reminiscences of Prince Evgeny Trubetskoi entitled *The Personality of Vladimir Solovyev*⁵ there are lines which paint a spiritual portrait of Solovyev: "He was a truly selfless and disinterested person in the literal sense... When he was asked for money he pulled out his wallet and gave without looking how much his hand had taken, and this was with equal trust in anyone who approached him. When he had no money he would doff his coat. I recall finding him suffering from the cold one day in late autumn in Moscow... Just a moment before, he, having no money, had given a beggar all his warm clothing: he figured that he would

manage to earn enough to buy a coat by winter..."

Another acquaintance of his, one Dr. Pokrovsky, also attests to the "unexampled" generosity of Solovyev. As he put it, the deceased philosopher "acted in the financial sense like a rich man in terms of helping his neighbour, despite the fact that he earned his livelihood solely by literary pursuits... He viewed generous charity as a means of restoring 'immediate economic justice'."

Dr. Pokrovsky writes further: "...I know well that he was always ready to have dinner every second day in order to enable someone else to eat, without the least intention to recommend to that person the moderation which he followed himself."

Another example is provided by Mother Mary Skobtsova, one of the founders of the Monasticism in the World movement, which is "difficult labour" requiring self-restriction and sacrificial love and following "in Christ's footsteps to the destined Golgotha" (*ibid.*, p. 118). The nun who devoted her entire life to the service of others, right up till her martyrdom in a nazi concentration camp, understood the meaning and importance of monasticism and Christian ministry as follows: Our times are truly Christian in their suffering essence itself... They help us indeed to elevate the promise of poverty, to seek not a mode of life but a disgrace, a horrid disgrace of life, to seek not monastery walls but the total absence of the thinnest fence separating the heart from the world and its pain.⁶

Examples of the personal ministry of Mother Theresa of Calcutta and Brother Roger from the Taizet Community in France are very close to this type of spirituality.

The theme of mercy is of very great concern to our society, which is attempting to overcome the negative social phenomena that remained beyond the bounds of glasnost until recently. New possibilities have appeared for the Church in this process, such as the opening of the Tolga Convent near Yaroslavl, where the aged clergy will be residing, and aid to orphanages and other social institutions in need of support.

The following clarification is in order. The late 19th and especially the early 20th century was a period of feverish development of missionary and charitable activities on the part of the Russian Orthodox Church. Numerous charity institutions and funds were set up. There existed in the country a far-flung network of alms-houses and special refuges for the poor, hospitals and free canteens. The public was actively involved in this process, and many personal initiatives were drawn on. At the start of the proceedings of the Local Council of the Russian Orthodox Church in 1917 fresh hopes were opened up for the Church, above all for liberation from the state pressure typical of the so-called Synodal Period, which began in the times of Peter the Great.

Indeed, the Church and His Holiness Patriarch Tikhon who had been newly elected at the council vigorously reacted to all public events during the first years after the Revolution. Thus, the Church immediately responded to the tragic developments of 1921-1923, when the Volga area was stricken by a famine which affected over 23 million people.⁷ An All-Russia Church Famine Relief Committee was set up in Moscow at Patriarch Tikhon's initiative. At all churches individual groups of the faithful began raising relief money for the starving. However, the Church's initiative was considered invalid by the government, and all the funds collected had to be remitted to a government committee. This was followed by the well-known process in connection with the decree of the All-Russia Central Executive Committee "On the Confiscation of Church Treasures for the Needs of the Starving".⁸ This act had tragic consequences: many trials, the house arrest of Patriarch Tikhon, a worsening of Church-State relations, and much else. In 1929 the decree of the All-Russia Central Executive Committee and the Soviet of People's Commissars "On Religious Associations" was adopted, which in effect prohibited religious societies from engaging in charitable activities. This law has yet to be repealed. The state assumed responsibility for the social condition of its citizens. In post-war years, during the period of normalization of Church-State relations, hierarchs in interviews to the mass media stated that the state in this country handles all matters pertaining to the well-being of its citizens.

During this period Church-sponsored relief funds and committees were not formed, and personal diakonia figured most prominently in the life of almost every community. It was manifest in spontaneous assistance to the poor, the aged and abandoned children. Parishes in towns and villages were not merely churches where the Eucharist — Liturgy was celebrated but also a place of "liturgy after liturgy" — of unorganized personal diakonia in a common endeavour, the common ministry of all for all. In such diakonia human gifts are revealed and spiritual renewal and development of the personality occur.

In the light of the new prospects that have opened up in our society of late new patterns of human relations are developing as well. As perestroika progresses society changes, as do views of the environment, history and culture, religious problems and the role of Church in society. Lastly, a reassessment of values is taking place. This is manifest in various forms—the establishment of funds, unofficial organizations and groups, and in public interest in protection of cultural monuments, above all those of the Church, in the environmental protection movement, and

in the new view of the "human factor" and the dignity and rights of the individual.

All this has, in the process of renewal, democratization and glasnost, rehabilitated the notions of mercy, compassion and charity— notions that were once declared as being unworthy of man. Christ the Saviour said: *Blessed are the merciful: for they shall obtain mercy* (Mt. 5. 7).

NOTES

¹ N. Zernov. *Vselenskaya Tserkov i Russkoe Pravoslavie* (The Universal Church and Russian Orthodoxy). Paris, 1952, p. 138.

² *Ibid.*

³ Archpriest George Florovsky. *Ways of Russian Theology*. New York, 1979, p. 19.

⁴ V. Solovyev. *Religioznye osnovy zhizni* (The Religious Foundations of Life). Moscow, 1885, pp. 48-49.

⁵ *Nashe nasledie*, No. 2, 1988.

⁶ Cited from: Sergy Gacquel. *Mother Mary*. Paris, 1980, p. 54.

⁷ *Izvestia*, March 15, 1922.

⁸ *Ibid.*, February 26.

Fr. IOANN SVIRIDOV

Starets Varnava of the Gethsemane Skete

The righteous live for ever, and their reward is with the Lord; the Most High takes care of them (Wisd. Sol. 5. 15).

The future starets, Fr. Varnava (secular name Vasily Merkulov), was born into a family of serf peasants in the village of Prudishchi, Tula Gubernia, on January 24, 1831. Soon the family was sold to the landlord Skuratov, who moved it to the village of Naro-Fominskoe (now the town of Naro-Fominsk) near Moscow. The boy was baptized on January 29, the Feast of the Three Holy Hierarchs, and named Vasily, after St. Basil the Great.

His parents, good Christians, patient and obedient to God's will, were enthusiastic churchgoers [1].

When the boy grew older, he was, on the landlord's orders, instructed in metal work. But his greatest joy was visiting Zosima's Trinity-Hodegetria Hermitage, which lay close to the village. He often went to meet Starets Geronty, who lived as an anchorite in a skete near the hermitage. The starets, a chronicle says, had a great affection for the devout and God-fearing Vasily [1, p. 13].

The idea of entering a monastery first occurred to the young boy in the 1840s, and he started preparing for this important step under the guidance of the starets. The final decision was made by him by the reliquary of St. Sergy of Radonezh, at the end of 1850. Back home, Vasily asked for Starets Geronty's blessing.

In 1851, at the age of twenty, he also obtained his parents' blessing (evidently, there was no objection from the landlord, for the young man was immediately released from serfdom), and the same year he entered the Trinity-St. Sergy Lavra. Starets Geronty followed him to St. Sergy's Monastery, as a wet nurse follows her

suckling. In his later years at the Lavra, Fr. Geronty took the great schema under the name of Grigory.

At the time, the Lavra's father superior was Archimandrite Antony Medvedev († 1877), a spiritual son of St. Serafim of Sarov. When blessing Antony for the dignity, St. Serafim had instructed him "to be gracious and lenient to the brethren: a mother rather than a father, humble of heart and kind to everyone. Humility and purity are the crown of virtues" [2, p. 357]. From the outset, Fr. Antony gave the young postulant particular attention, and in later years treated him with great respect. After a month at the monastery, Vasily asked to be transferred to the Gethsemane Skete, a more secluded place, and the father superior granted his request. Schemamonk Grigory, Vasily's spiritual father, entrusted him to the care of Starets Daniil, a monk dwelling in the Korbukha Forest, which surrounded the Gethsemane Skete. The lad was given the obedience of metal worker (it will be recalled that he had been instructed in metal work at home).

Starets Daniil brought up his charge in the spirit of the complete renunciation of his own will and reasoning, even in what seemed to be perfectly good works. "I could do nothing without the blessing of the starets. He censured me strictly for every wilful act," Starets Varnava recalled later [3, p. 17].

After several years of metal work Vasily was given charge of the candle-box and blessed to read the Apostle and the instruction from the Prologue in church.



Starets Varnava

In about 1859 he was transferred to the caves section of the skete (the future Skete of the Chernigov Icon of the Mother of God), where he stayed until his death. His obedience there was that of guide to pilgrims in the caves. At the same time he was servant to his starets, Monk Daniil [1, p. 18].

Whatever free time he had was spent with the starets, in prayer and reading the Holy Scriptures and the writings of the Holy Fathers. With the elder's blessing, he also sometimes visited Schemamonk Grigory, his first instructor.

On his deathbed, in late 1861, Starets Grigory announced God's will to Vasily: after the death of his two mentors, i. e. Schemamonk Grigory and Fr. Daniil, he was to become a starets himself. The dying teacher commanded his spiritual son to receive every petitioner with love and never to refuse his advice or instruction to anyone. He gave his disciple

two large communion breads with the words: "Nourish the hungry with this, with the word and with bread, for this is God's will" [1, p. 18]. In conclusion Starets Grigory revealed another divine injunction to Vasily: he was to found a convent, far from Moscow, in an area strongly affected by the *bespovshchina* (Old Believers' rejection of the priesthood) dissent. The Queen of Heaven Herself would indicate the location for the convent and take care of it. And it was in Her name that it was to be consecrated.

Thus Fr. Varnava, when still a young novice, was appointed to continue the work of St. Serafim of Sarov, the founder and spiritual leader of the Diveevo convent. (Another beneficent heir to this tradition was the newly canonized St. Amvrosy of the Optina Hermitage, the founder and guardian of the Shamordino Convent of the Kazan Icon of the Mother of God.) The starets also forewarned Vasily of the sufferings that were in store for him, notably in connection with the convent which he was to conceive and give spiritual birth to. But eventually the convent would "bloom like a lily" [1, p. 19].

Vasily in tears implored the starets not to impose on him a burden beyond his strength. But the elder answered: "This is not my will, but God's! Don't complain about the weight of your cross, the Lord will help you. It is without His aid that things are hard to do" [*Ibid.*].

Two days later, on January 2, 1862 (the day of the demise of St. Serafim of Sarov), Schemamonk Grigory passed away. He was buried next to the Church of the Smolensk Icon of the Mother of God in the Trinity-St. Sergy Lavra.

In his grief, Vasily turned for consolation to his other mentor, Fr. Daniil, at the Gethsemane Skete. One day he told the starets his heart was heavy

because of the obedience imposed on him by Fr. Grigory—the "daunting burden of starchestvo" and the injunction to found a convent. But Fr. Daniil said: "Receive the behest in obedience to God's will and serve suffering mankind with love" [1, p. 20]. Hard as his obligation was, Vasily was comforted by the words of the starets: "May God's will be done!"

In 1863, at the age of thirty-two, the lay starets Vasily founded a cenobitic convent near the large trading village of Vyksa, Nizhni Novgorod Gubernia (now the town of Vyksa, Gorki Region), and became its spiritual leader. The convent, established with the blessing of the Mother of God Herself, was dedicated to Her Iberian Icon.

The history of the Vyksa convent has yet to be written. We confine ourselves to a few basic facts.

To begin with, the lay starets (as we shall call him) sent the future furnishers of the projected convent, the merchants Kokin, residents of Vyksa, to obtain the blessing of Metropolitan Filaret (Drozdov; † 1867) of Moscow. The metropolitan received them in Moscow, gave them his blessing for the establishment of an almshouse near Vyksa, from which the future convent was to sprout, and issued this wise direction: "I bless the initiator-monk that stands behind you to guide it for ever" [1, p. 32].

Towards the end of 1863, Fr. Vasily (who had been in the meantime admitted to the noviciate) set out for Vyksa—to inspect the site of the future convent. On the day of his departure he obtained a blessing of a special kind. Here is what he himself related about it: "When I was all set for the journey, two women clad in black, their faces veiled, unexpectedly entered my cell. After praying before the holy icons, one of the women placed several silver coins on my table,

saying: 'You are going on a journey? God be with you. This is for your undertaking.' And then they left, so quickly that I did not have the time to ask who they were, not even their names" [3, p. 25].

Significantly, women were not admitted to the living quarters in the caves section of the skete, and when Fr. Vasily rushed out to look for his visitors they were gone, and nobody had seen them. Vasily did not dare to make enquiries about them, but was greatly comforted.

On his arrival in Vyksa Fr. Vasily, assisted by the merchants Kokin and a man called Bordachev, all of them local residents, began looking for a place where the almshouse and convent could be set up. Fr. Vasily found a suitable site in the wood, one verst from the village. He prayed there, long and fervently, then bowed to all four sides, dug a cross-shaped ditch into the ground and fixed a branch where the holy altar was to be. Later the locally revered miracle-working Orano Icon of the Mother of God was brought there at his behest to consecrate the site.

On November 28, 1863, on the eve of the moleben devoted to this event, Hieromonk Iov had a wondrous vision of the future convent. He saw a procession bearing the Orano Icon to the site chosen by Fr. Vasily, with the people singing: "Today the glorious Iberian Convent is radiant..." The Orano Icon being a copy of the venerated Vladimir Icon of the Mother of God, it followed that they ought to be singing "Today the glorious city of Moscow is radiant...", the troparion for that icon. But when he remarked that they were singing wrong, he heard a voice, issuing from the icon itself, saying: "They are singing right." Then he saw nuns rapidly laying bricks, and a church rising before his very eyes. Thus Fr. Vasily's choice

of place was miraculously sealed by the Queen of Heaven Herself.

On the following day the Orano Icon was brought to the site and the moleben with the blessing of water conducted in front of it [1, pp. 35-36].

In the spring of 1864, the construction of the almshouse, the cradle of the convent, began. A two-storey wooden house for twelve was built. When it was nearing completion, two young girls, sent by Fr. Vasily, arrived to live there. Talking to them before their departure, he said: "I bless you to pave the way for others like you. Go and work for the Heavenly Queen" [3, p. 27].

On May 25, 1865, the Iberian Icon of the Mother of God, subsequently revered locally as working miracles, arrived at the convent. It had been sent by Fr. Vasily. With awe and rejoicing, the sisters set out in a procession to welcome it at the Doschatoe landing-stage on the Oka, ten versts from the convent. On the way back they glorified the holy image in jubilant troparia and hymns. In June 1868, the newly established convent celebrated the consecration of the Church of the Iberian Icon of the Mother of God, and from then on it was called the Iberian Convent.*

Thus one of Fr. Grigory's behests—the foundation of a cenobitic convent—had been carried out. Yet there remained the other obligation, the ascetic feat of *starchestvo*, and Vasily secretly hoped that this cup would pass from him (Mt. 26. 39). However, in 1865 his starets, Fr. Daniil, once again exhorted Vasily to succeed him as starets once he, Fr. Daniil,



The Church of the Chernigov Icon of the Mother of God in the Gethsemane skete was dead. When Vasily spoke of his reluctance to do so, blood gushed forth from Fr. Daniil's throat, and his spiritual father died before his eyes [1, p. 20]. Thus Fr. Vasily received another admonition from on high, and with awe and love he accepted his cross.

On November 27, 1866, the feast of the miracle-working Icon of the Mother of God "The Sign", Novice Vasily was professed with the name of Varnava, after St. Barnabas, one of the seventy apostles (feast days, January 4 and June 11). *Barnabas* means, in Hebrew, "the son of consolation," and Fr. Varnava really lived up to his name. He went down in the history of the Russian Church as the "consolator-starets".

The year 1869 was marked by a great event in the life of the Church, which occurred in the vicinity of Moscow. On September 1, the day of the New Ecclesiastical Year, the miracle-working Chernigov Icon of the Mother of God was manifested at the caves section of the Gethsemane Skete, where Fr. Varnava had stayed for ten years already.

The infinite grace of the Most Holy Mother of God had come to the aid of the starets-to-be. Over the years, many people afflicted with incurable di-

seases were healed through the agency of the icon. The wonder-working Chernigov-Gethsemane Icon was preserved at the Caves Church of the Archangel Michael until November 1922, when the church was closed [11]. After worshipping by the icon, people proceeded to Starets Varnava to receive words of comfort and edification into their grace-softened hearts. The consolator-starets lovingly and meekly helped them repent, and then with profound perspicacity, spoke of their future and gave them wise advice.

On August 29, 1871, the Feast of the Beheading of John the Baptist, Fr. Varnava was ordained hierodeacon. Six months later, on January 20, 1872, the Feast of St. Euthymius the Great, Fr. Varnava was ordained hieromonk [1, p. 21]. Exactly a year later, on January 20, 1873, with the blessing of Archimandrite Antony, father superior of the Lavra, he was appointed people's confessor within the caves section of the Gethsemane Skete. Somewhat later he was also nominated brethren's confessor of the skete, and around 1890, confessor for the senior brethren of the skete and caves. These are the landmarks in the starets' life [5]. From the history of the Lavra and its environs we also know that

* With God's help, the nuns succeeded in preserving the icon after the Iberian Vyksa Convent was closed down. Today it is part of the iconostasis at the Nativity of the Mother of God Prayer House in the town of Vyksa. According to parishioners' testimony, miraculous occurrences resumed at the icon recently, on December 10, 1988.

Fr. Varnava was a starets as early as 1871, and that the stream of visitors at the porch of his cell never came to an end. "The doors of his humble cell are open to everybody.... He is equally accessible to all, he welcomes everyone with words of paternal love. He finds a word of comfort for everyone, as befits a true 'son of consolation'. To his visitors, he was a loving father, a wise instructor, a kindly and loyal friend. He wholeheartedly shared people's joys and sorrows, and was a shrewd and stimulating partner in conversations with serious businessmen. He was paternally indulgent and friendly with young people and happy at the sight of children trustingly seeking his blessing..." [3, pp. 33-34].

We have at our disposal some hitherto unpublished accounts about Fr. Varnava, which clearly deserve attention. Here are two of them.

1. The reminiscences of Evgenia Chetverukhina [7], a priest's widow, née Grandemaison, who met Starets Varnava as an unmarried girl, on September 10, 1904:

"...One day we decided to see the Chernigov Icon of the Mother of God. As the cab approached the monastery, we recalled that Starets Varnava, renowned for his saintly living, resided there, so we decided to visit him. We worshipped at the icon and then proceeded to his cabin. A few people were waiting outside for the starets to come out for Vespers. My brother, fearful of hearing some terrifying prophecy from the wise Fr. Varnava, stayed back at the gates. But we went up the steps and entered the hall. I began reading the various texts glued to the walls, and all of a sudden I felt a surge of joy for no reason I was aware of. (...) The door opened and a small old man, in cassock and epanokamelaukion, with grey hair and lively, penetrating eyes, appeared.

Stopping on the threshold, he scanned our faces and suddenly spoke to me: 'Young girl, come here.' I approached to receive his blessing. 'Well, what have you to tell me?', the starets asked, showing us into his tiny cell. All I could say was: 'Glory be to God.' 'What?' the starets asked in surprise. I repeated: 'Glory be to God, dear father. I have nothing else to say.' 'How old are you?' Fr. Varnava asked. 'Twenty.' 'Time to get married,' he said. 'I don't want to,' said I. 'And I give you my blessing for marriage.' At this point my mother said, sadly: 'Father, my elder daughter is married, and has many sorrows.' 'There are sorrows there, but there will be joy here,' the starets said firmly. (...)

"Barely three and a half months later I met my future husband, Ilya Chetverukhin."

What is of interest in this simple account? The different feelings of the people involved: fear of a "terrifying prophecy" instead of fear of one's sinfulness on the one hand, "a surge of joy", apparently for no specific reason, i. e. for no reason except the proximity of grace. *He was a burning and a shining light: and ye were willing for a season to rejoice in his light* (Jn. 5. 35).

2. And here is an instance of a mild rebuke by Starets Varnava:

"Once three market-gardeners came to sell vegetables in Sergiev Posad. All of them were called Ivan, one nicknamed Ivan the Tall, the other Ivan the Small, and the third Ivan the Readhead. They disposed of their cartload of vegetables sooner than expected, there was some time left before they had to go home, so one of them suggested: 'Let's go to the skete and see what that stir around Fr. Varnava is all about.' And go they did. As they approached his cabin, he came out to meet them on the porch, and then told one

of the lay brothers: 'Father Porfiry, give them three glasses of water and three spoons, and let them stir.' So the poor fellows stood there, stirring sheer water in their glasses. Addressing the lay brother again, the starets said: 'See to it, Fr. Porfiry, that they keep stirring. And crowds all around, with people of every rank and station coming and going, and eyeing the three, and these stirring and stirring, with red faces. And no getting away from it. Half an hour later the starets came out again: 'Well, now you surely know what that stir is all about. Fr. Porfiry, take the glasses from them. And you may leave, and good luck to you.' Once out into the open, two of them burst out in anger at the third: 'Why did you speak in this manner? Bringing all this humiliation down upon us.' And he replying: 'What about yourselves? Why put all the blame on me?'"

The present writer has this story from Protodeacon S. Boskin, now superannuated, who was told it by one of the Ivans involved. The episode itself occurred in 1904, and was related by Ivan, subsequently a church warden, in 1947. But he said he saw it all with his mind's eye so clearly "as if it had happened yesterday".

And here are the reminiscences of A. Arkhangelskaya, one of Varnava's spiritual daughters:

"In 1898 I was overcome by sacrilegious thoughts. It was a real torment. Hard as I tried to keep them off, they pursued me everywhere. Things had reached a point where I could no longer look at icons with a clear conscience. (...) It was so painful a condition I would have preferred to have any disease to get rid of it... In the end, I decided to turn for help to Fr. Varnava. On my way to the skete I was unable to raise my eyes to the sky, my head bent down against my

will... Once in Fr. Varnava's cell, I immediately proceeded to tell him about my plight. He gave me much comfort. 'Don't be so lowspirited,' he said. 'He who suffers is rewarded.' He told me to recite the Lord's Prayer whenever those thoughts occurred to me. He also gave me a small icon to wear on a neckband, and I did so for a long time. Even on my way home I felt better. What particularly struck me was that I was again able to raise my head and look at the sky. I had no evil thoughts after that. (...) I am recording this exclusively for the benefit of those who are beset by such thoughts. I ask them, for their own good, to hasten to Fr. Varnava's grave and have a panikhida conducted for him. And those who have never experienced this condition, who have been spared by God, should never seek to know anything about it" [12, pp. 28-31].

Here we must note two things which are of great importance for our understanding of the spiritual history of Russia.

One is the intersection of Starets Varnava's path in life, at times full of sorrows but always radiant, with the hard, sorrowful course of the great Russian philosopher Vladimir Solovyev. According to Archbishop (subsequently Metropolitan) Antony of Volyn [8, p. 186] up to the early 1890s Vladimir Solovyev was Starets Varnava's spiritual son, but then the starets sent him away. We do not know why he did so, but having been blessed in his early life to "lovingly serve suffering mankind", he could not have banished a human being that was clearly suffering, if misguided, without a sign from on high. Clearly it was meant as a corrective measure... Archbishop Antony, who knew Vladimir Solovyev, says [*ibid.*] the latter never spoke about his relations with the starets.

Another thing that must be

mentioned here is the visit paid to the starets by Nicholas II. The relevant reports are scanty. Tradition has it that the tsar visited Fr. Varnava around 1905, shortly before the death of the starets. They discussed what was most important, the future of Russia, with Nicholas II seeking the holy man's advice and guidance.

Fr. Varnava is reported to have confirmed the prophecy about the tsar's future, already known to the latter, and to have blessed him to accept his fate, and fortified him in his resolve to assume his cross when the Lord deigned to impose it on him.

* * *

Starets Varnava passed away on February 17, 1906, during Lent (on Friday of the first week [7]), the Feast of the Martyr Theodore of Tyre. The circumstances of his demise are as illuminating and edifying as was his whole saintly life. As St. Amvrosy of Optina said, "You die the way you lived."

A concise biography of Starets Varnava [5] says he died in the chapel of the Sergiev Posad almshouse, in the altar, whither he had proceeded with the cross after hearing the confession of "one of his many spiritual daughters... He breathed his last in the holy altar, at the foot of the Lord's Throne" [5, p. 4].

Evgenia Chetverukhina gives a more detailed description in her reminiscences [7]. On the day in question, at 5 a.m., the starets received two monks and Ilya Chetverukhin, Evgenia Chetverukhina's fiancé. He talked to Ilya with love and tenderness, addressing him "my dear ascetic, God's confessor..."* Later, at 2 p.m., he heard confessions at the Cathedral of the Chernigov-

* Father Iliya Chetverukhin did, in fact, earn the wreath of God's confessor, for in later years he became rector of St. Nicholas's Church in Tolmachi, Moscow, and was revered by his parishio-

Gethsemane Icon of the Mother of God.

After the confession he went to his cell, making his way with difficulty through the crowd of visitors (usually he received no fewer than 500 a day), and heard out some of them. When his lay brother suggested that he should have something to eat, he answered, "No, my son, I need nothing any more" [3, pp. 119-120]. When his secretary, Fr. Efrem, asked the starets what he should write to the nuns of the Iberian Convent, he simply said: "Tell them Fr. Varnava has died," and then added, "You would have to do it later anyway" [10, p. 221]. Then a carriage drew up and he left the skete for Sergiev Posad, to visit the almshouse named after the late E. Krotkova—she had founded it with Archimandrite Antony Medvedev, Father Superior of the Trinity-St. Sergy Lavra [10, p. 220]. After hearing the confession of E. Goncharova, the mistress of the house, and her aid, the starets took the holy cross and proceeded to the altar. There he knelt down and prostrated himself before the holy altar. Seeing him stay on in this posture, people came up and spoke to the starets but received no answer [7].

He passed away kneeling in prayer, as had St. Serafim of Sarov. His death occurred in the holy altar, before other people's eyes—and yet secretly.

ners. ("You will stand high, but beware of pride," Fr. Varnava warned him during their last meeting.) After the revolution this brought Fr. Iliya the special displeasure and "particular attention" of the authorities. In the 1920s he was arrested twice for his "excessive popularity with the parishioners"—the only crime he could be charged with.

In 1929, St. Nicholas's Church in Tolmachi was closed and destroyed. In 1930, Fr. Iliya Chetverukhin was arrested again, for "counter-revolutionary agitation and plotting an uprising," and deported to a camp in Perm Region. In 1932, he died in a fire, at the camp club in Krasnaya Vishera, as did every other person present.

In fact, his whole life had passed before people's eyes, he had never been a recluse. He had lovingly served suffering mankind "with the word and with bread," as he had been taught in his youth by Schemamonk Grigory, and emulating the example of St. Theodore of Tyre, on whose feast he left this world and faced the Lord.

We trust that today too he stands before the throne of the Most High and intercedes for those who seek his prayers and assistance.

After the death of the starets his confessor, Fr. Isidor, became the confessor for all the hieromonks of the Gethsemane Skete and the caves section [9, p. 84]. According to Fr. Pavel Florensky, Fr. Varnava held his friend and associate, Fr. Isidor, in high esteem and even called him "another Serafim" [9, p. 96]. The starets was buried in the presence of a large congregation of brethren, his spiritual children and followers in the ground-floor Church of the Archangel Michael Chernigov Cathedral, close to the miracle-working Chernigov Icon of the Mother of God. Because of lack of room the body of the starets had to be borne through the altar [5]. The black marble slab on the tomb read: "Here Rests Hieromonk Varnava, Starets of the Gethsemane Skete, Founder of the Iberian Vyksa Convent Aged 75. Deceased February 17, 1906. He lived for God's Glory.

Fr. Varnava left behind many "orphans" in faraway Vyksa, the nuns of the Iberian Convent, of whom there were more than 400 in 1900. The starets wanted to "serve suffering mankind" even after his death and therefore asked to be buried at the Iberian Convent rather than next to the miracle-working Chernigov Icon of the Mother of God [9, p. 40].

The sisters of the Vyksa Convent took steps to have Starets Varnava interred at their con-

vent. According to the testimony of a contemporary, Fr. Pavel Florensky, "the Iberian nuns even petitioned the tsar's court, and an official inquiry was made about which of the brethren were for issuing the body and which were against. Two startsy, among them Starets Isidor, were for the issue" [9, p. 40]. But by the almost unanimous decision of the brethren of the Gethsemane Skete, Starets Varnava stayed in the Chernigov Caves.

In 1923, Avdotya Aleksandrova (the wife of the well-known Prof. A. Aleksandrov, a pupil of the distinguished Russian writer Konstantin Leontyev) approached the authorities for permission to transfer starets Varnava's mortal remains from the Cathedral of the Chernigov Icon of the Mother of God, which had been closed down and devastated, to the Voznesenskoe town cemetery. The request was granted and the body was transferred. When Prof. Aleksandrov died, his widow had him buried next to Starets Varnava's grave. In 1934 the Voznesenskoe Cemetery in Sergiev Posad (then already the town of Zagorsk) was abolished. Again Avdotya Aleksandrova obtained permission for a transfer, and had starets Varnava and her husband reburied at the Nikolskoe town cemetery. Later, she was herself buried beside her husband's grave.

In 1952, the Nikolskoe cemetery in Zagorsk was in turn closed, and Starets Varnava's spiritual son, Dimitry, translated his grave to the Zagorsk town cemetery, on Yaroslavkoe Highway. His burial place is marked by a wooden cross with a lamp, a portrait and the legend: Hieromonk Varnava of the Trinity-St. Sergy Lavra, 1831-1906.

The people who knew him during his lifetime are gradually dying, and so are those who knew them. But others preserve his memory, and one

cannot help recalling the words of St. Serafim of Sarov: "When I am no more visit my grave, whenever you have the time, and the more frequently the better. Whatever oppresses your heart, whatever causes you grief, whatever happens to you, come to my grave, prostrate yourself on the ground and tell me everything, as if I were living. And I will hear you, and your grief will pass. Speak to me as if I were living, and I will always be living to you" [2, p. 431]. In this way, too, people flock to the grave of Starets Varnava, at the behest of their spiritual fathers and mothers. Others come because they have realized from their own experience the effectiveness of the consolator-starets' prayers.

People trust that the day will come when the Caves Church of the Archangel Michael and the entire Skete of the Chernigov Icon of the Mother of God will be restored. May Starets Varnava's prayers and intercession provide the spiritual groundwork for the resumption of the new life in Christ at the cloister of the Chernigov Icon of the Mother of God.

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V. KOZLOVA

Holy Scripture on Prayer

Prayer is an expression of the human soul's longing for God, man's heart-to-heart communion with Him. The Holy Scriptures of the Old and the New Testament variously emphasize the need for prayer. Here an example was set by the Saviour and His apostles, who spent the greater part of their lives in prayer and considered that it lifts heart and mind up to God. Prayer is, as it were, a bridge that helps us to pass through the waves of worldly temptations, a safe refuge, a divine garb vesting the soul in dignity and beauty. It is a reliable bastion against every design of man's eternal foe, the devil. Prayer is the establishment of peace, the sinner's means to please God, "illumination of the mind", "triumph over sorrow", "assuagement of anger", "the protector of the accused", "the consolation of the prisoner", "the salvation of the dying".

We know from Holy Scripture that prayer saved Hezekiah from death and made a whale's belly into a home for Jonah. Elijah sealed the sky by prayer. *Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months* (Jas. 5. 17). On one occasion, when the holy apostles had failed to cast out the devil, the Lord said to them: *This kind goeth not out but by prayer and fasting* (Mt. 17. 21).

There is nothing more precious in our life than prayer, it makes the impossible possible, the difficult easy, the uncomfortable comfortable. It is as essential to the soul as air, water and food are to the body. He who does not pray has no communion with God and can be compared to a barren tree, which is out down and is only good for the fire. He who does not pray is denied God's blessing in his works. We find many illustrations of this in the Bible.

The principal types of prayers are doxology thanksgiving and petition. There is spoken prayer and "prayer of the heart", there is private, or home, prayer and public, or church, prayer.

The most important prayer in Holy Scripture is *Our Father*, which is also called The Lord's Prayer. It comes from the most pure mouth of the Saviour Himself and is therefore the model for all other prayers. It expresses, in condensed form, all human needs.

St. Cassian of Rome taught that prayers must be offered up with due fervour. When addressing God, we must put all worldly concerns aside and not allow our mind to stray.

In praying we thrive to concentrate on Heaven and attain unity with God. But our adversary, the devil, subjects us to innumerable temptations. Our daily concerns and hardships surround us like a wall of evil. In this connection, St. John Climacus says: "The beginning of prayer consists in banishing all foreign thoughts the moment they occur to us; in the middle stage our mind is no longer torn by such

thoughts, and in the highest stage our entire being is uplifted to God."

Of supreme importance for the success of prayers is the forgiveness of offences, even grave ones. Prayer presupposes humility and contrition. God will not hear us if we are not conscious at heart of being sinners. He will hear us, if our prayers are dissolved in tears: *Humble yourselves in the sight of the Lord, and he shall lift you up* (Jas. 4. 10; Lk. 18. 14). When the publican of the gospel story prayed, he did not even dare to lift up his eyes to heaven, but smote upon his breast, confessing his sins and humbly begging for mercy, whereas the Pharisee enumerated his imaginary virtues and, as it were, demanded God's reward. God had mercy upon the publican but condemned the Pharisee (Lk. 18. 10-14).

When addressing God, one should not cherish any illusions about one's righteousness or indulge in sophisticated reasoning, for excessive words only divert the mind. Instead one must again and again, humbly and with contrition, implore God for mercy and help in our hard passage through life. One word of the publican, uttered from the depth of a contrite heart, was sufficient to propitiate God, while the Pharisee's flow of words only earned him contempt. This is also what we read in the Book of the Prophet Isaiah: *To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word* (Is. 66. 2).

If we pray long enough, we cannot fail to see the result, the fruit of prayer, and we certainly cannot maintain that we have gained nothing or corrected nothing, since praying itself is a boon and correction. For each of us knows that it takes patience and effort of heart and mind to achieve anything in life.

Whatever we do, we must invoke God's help and thank the Lord for whatever He bestows on us, whether joys or sorrows, in the conviction that all this is for our good. Then our life will be filled with holiness and become constant prayer. As St. Paul the Apostle says, *Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God* (1 Cor. 10. 31).

We must pray not only when we feel disposed to pray, but also when distracted by laziness, sleepiness, worries and petty concerns. Our words will reach Heaven and be heard by the Lord only if we keep on trying.

Night is especially propitious for private devotion. In its hush and peace prayers offered up from the depth of the heart elicit special blessings from God.

In the course of our daily pursuits we should, if possible, say the Jesus Prayer: "Lord Jesus Christ, Son of God, have mercy on me, a sinner". We read in the General Epistle of James: *But let him ask in faith, nothing wavering*

For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord (Jas. 1. 6-7). Yes, when we ask the Lord for something in prayer, we must do it in faith. God bestows his grace according to the measure of our faith. Whatever we request in faith, will be granted. St. Matthew cites these words of Christ the Saviour: *And all things, whatsoever ye shall ask in prayer, believing, ye shall receive (Mt. 21. 22).* The Lord may take a long time to grant our request, but we must wait patiently and never allow our hope to flag. We read in St. Matthew: *Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; For every one that asketh receiveth: and he that seeketh findeth; and to him that knocketh it shall be opened (Mt. 7. 7-8).*

To alleviate our sorrows we usually share them with friends or relatives. But there is no better consolation for one in distress than prayer. Holy Scripture says: *Is any among you afflicted? let him pray (Jas 5. 13).* Sorrow brings us closer to God and salvation. For this we also have the authority of Holy Scripture: *And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me (Ps. 50. 15).*

In case of special need one must pray up to three times, as the Saviour did at Gethsemane on the eve of His passion.

When praying, one must make the sign of the Cross, as ordained by the apostles. Carelessness in making the sign is a sin and an insult to the Lord.

To receive the gift of prayer let us address ourselves to the Saviour: "Most gracious Lord, bestow on us the divine gift of holy prayer pouring forth from the depth of the heart; collect our scattered mind so that it may always aspire to Thee, its Creator and Saviour; destroy the fiery darts of the wicked, which tear us from Thee: quench the flames of unseemly thoughts which consume us during prayer more avidly than fire doeth; bestow on us the grace of Thy Most Holy Spirit, so that unto the end of our sinful lives we might love Thee, and Thee alone, with all our heart, all our soul and mind and strength, even unto the hour of our soul's departure from our mortal body. O Sweetest Jesus, receive our spirit into Thine hands and remember us when Thou comest in Thy Kingdom. Amen."

V. STRELTSOV

The Sacrament of Matrimony

Consequences of Marriage

Christian marriage serves the purpose of building a Christian family. It is a union based on mutual friendship, aid and support, on sharing in prayers and Sacraments, joys and sorrows, a union whose members are engaged in common work in order to make life better, easier, more pious and salvific.

A family attains its full worth through children who are its equal members. The birth of children lays the foundation of new relations within the family. Being flesh of the flesh of their parents, children inherit from their health and natural gifts. They need to be fed and clothed and have proper living conditions. Of special importance for children is intellectual development and religious-ethical upbringing. Christian parents teach their children from infancy their faith, prayers, the fundamentals of the Christian doctrine and the ethical law of Christ. They foster in their children obedience, love, humility and various virtues necessary for sharing in the life of the Church.

Children "restrict" the limits of purely personal life of their parents, introducing a truly Christian dimension into their life, making it a Christian exploit. At the same time they offer fertile ground for the parents to apply their creative potential in life. Children need care and create problems, but they also bring many joys which are denied to families without children. Children make parents take a more critical attitude towards themselves and be more responsible in dealing with duties concerning their relatives and friends. The Apostle Paul exhorts Christian parents: *And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord* (Eph. 6. 4). *If any provide not for his own, and specially for those of his house, he hath denied the faith, and is worse than an infidel* (1 Tim. 5. 8).

Bringing up their children, parents also bring up themselves, because the presence of children in the house serves as a barrier against ill manners and ill temper, promotes thoughtful attitude to things and work and makes parents order their life in a way that would let them meet the material and spiritual requirements of all members of the family.

Parents must not abandon their children even for the sake of monastic life. The fathers of the Gangra Council of 376 say in its Canon 15 that should one desert his children, and fail to feed them and direct as much as he can towards appropriate piety, but takes no care of them under the pretext of being a hermit, such a one is cursed. Commenting on this rule, Zonaras (12th cent.) wrote: "Even beasts feed their offspring, and protect them, and run risks because of them. And if beasts do so towards their offspring, how much more care and concern for their

children must be shown by those who are honoured with reason".

The hub of family relations are the relations between husband and wife. Bishop Feofan Govorov wrote: "The family is a community wherein, under one head external well-being is provided for the sake of the internal one. This is achieved through coordinated performance of various tasks" (*Nachertanie khristianskogo nravouchenia*—'Christian Ethics Guide'. Moscow, 1891, (p. 474)).

In a truly Christian family relations between the spouses must meet the ideal of the Christian matrimonial bond and exclude everything that can offend the feelings of children.

Traditionally, parental duties in the family are divided between the husband and wife. Thus mother takes care of infants and their primary upbringing. She devotes to the children more time than the husband and through her very nature she can offer children more tender care and attention, teach them perform elementary tasks without laziness.

But a child grows not only in body, but also in spirit. He feels and observes things, generalizes and sorts out his observations, he keeps thinking and seeks satisfaction for his needs, tries and exercises his strength. He develops a temperament and character; at every stage of his development specific ideas, tastes and interests are formed. To a smaller or greater degree a child gains experience in dealing with God's world around him, with the call of duty, honour and responsibility. His personality is moulded step by step.

A youth, or a girl, face the prospect of living and working in society, finding friends, participating in social activities, becoming a citizen of his or her country and a member of the Holy Church of Christ. While presupposing his rights, contacts with adults also impose upon a young person some obligations, necessitate sacrifices, make it necessary for him to reconcile his personal rights with those of other people, teach him to be the master of his desires. Gradually a young person learns to become a member of community.

Children should be taught to respect parental opinion which they must heed. Parents gain prestige with children through common participation of members of the family in the Sacraments of Baptism, Penance, Eucharist and in other aspects of Church life. Parents and children together learn "the ways of God's providential care for them" which brings joy to the soul and encourages obedience and achievements in doing good things.

Children brought up in this way, irrespective of their age, come to recognize their duty to obey the parents and honour them. It is the direct duty of children to pray for their living parents and for departed ones. Growing up children must help their parents in need and maintain them if need be. It was commanded: *Honour thy father and thy mother 'that it may be well with thee: that thy days may be long upon the land which the Lord thy God*

Continued. For the beginning see *JMP*, 1989, Nos. 3-6.

giveth thee (Exod. 20. 12). And St. Paul says: *Children, obey your parents in all things: for this is well pleasing unto the Lord* (Col. 3. 20). The fathers of the Gangra Council proclaimed in Canon 16: "And should some children, under the pretext of piety, abandon their parents, especially faithful ones, and fail to render them due respect, such ones shall be cursed. However, the right faith should be preferably kept by them".

Commenting on this canon, Zonaras writes: "It is not only parents who are required to take care of and have solicitude for their children, but also children on their part must honour the parents, which includes feeding them in old age if they be in strained circumstances or poor because of age, and this is what children must do not only for believing parents, but also for non-believing, because the words 'especially for the faithful' indicate that the canon also bears in mind the non-believers. So those who abandon their parents without support and do not show them due respect, which also includes feeding them in need, fall under curse according to this canon. But it adds: 'However, the right faith be preferably kept by them', for should parents of no or ill faith draw their children into abandoning faith and into heresies, such ones should be avoided; faithfulness should be above respect for them."

Canon law on marriage draws a distinction between legitimate and illegitimate children. Legitimate children are born in the wedlock, bear the name of their father and inherit his rights and possessions. Bishop Nikodim Milas wrote that: 'Also regarded as legitimate are children born in unauthorized wedlock, but concluded in open...' The proof of their legitimacy is obtained from registers of births or from witnesses who can attest to the existence of the marriage from which these children are born". When parents recognize a child as their own, any attempts to question his or her legitimacy have no legal force.

A child born by a married woman, or within appropriate time from the death of her husband, or after divorce which is not caused by wife's infidelity, is recognized as a legitimate son or daughter of this woman's husband. According to the Basilicas (XVII, 8, 5), a husband is recognized as a child's father unless the opposite is proved beyond any doubt. This Byzantine legal norm, recognized by the Church, is reflected in the legal codes of most countries, including our own civil code.

Children born out of wedlock are regarded as illegitimate. It is quite obvious that they themselves are not responsible for this, being absolutely equal before the Divine truth with children born within Christian wedlock.

Our civil laws ensure absolute equality of children born in or out of wedlock and in this sense there are no "illegitimate children". But the fact of illegitimate birth comes into play in fixing maintenance allowance which a father has to pay to his children. In order to heal the evil, canon law allows legitimization of illegitimate children (Nomocanon, VII, 5; Basilicas, XIV, 2, 7). Legitimization is performed following the lawful marriage of the parents whose children had been born before marriage. Justinian's Novella 74 permits such legitimizations with the permission of the ruler and without marriage in two cases. First, when the father dies, and, second, when marriage cannot take place because of insurmountable obstacles. The bond of parental and filial duties links not only legitimate children with their parents, but also adopted children with their adopted parents.

The family is a community of several members. Its normal order is determined by their peaceful coexistence. Children are equal members of the family. All members of the family lead but one common life. Like grown-ups, children have

their rights, and they also have their responsibilities in keeping with their age and abilities. In the family children learn to order their life, work habits, maintaining friendly relations, being truthful and honest. They do so with greater ease and confidence if the life of the parents is honest and straight, if it has much love, is ennobled by honest work and rests on piety and life of grace.

Life in the family generates common interests which are appreciated by all, though there may be different attitudes and disagreements. In pursuing these common interests there must be no place for domination and vanity. This must be done honestly and with mutual support. All members of the family share joys and sorrows, encourage each other in crises. Work is followed by leisure, there must be common discussions and common entertainment. The family atmosphere must be based on love and mutual respect. Children are the joy and hope of the family. Their misconceptions and errors are shown as such, but without anger. Love invites love and respect.

Families built on such principles bring up honest and law-abiding citizens, pious members of Christian congregations. It is from such families that brides and grooms are chosen who wish to build their own families on the basis of personal mutual liking and with the blessing of God and the parents.

Archpriest VLADISLAV TSYPIN,
Archpriest GENNADY NEFEDOV

(To be continued)

The Mercy of Peace

Arranged by Hieromonk Nafanail

Гол. 1
Гол. 2
Гол. 3

p Ми_лость ми_ра, жер_тву хва_ле - ни_я.

И со ду - хом тво_им. И_ма_мы ко Го - спо - ду.

До - стой - но и пра - вед_но есть по_кла_ня_ти_ся От_цу и

f Сы_ну и Свя_то му Ду - ху,

Тро - и_це е_ди_но_сущ - ней и не_раз_дель - ней.

Свят, Свят, Свят Го - сподь Са_ва_оф, ис_полнь не_бо и зем_ля

сла - вы Тво - е - я; о - сан - на в выш - них, бла -
 - го - сло - вен Гря - дый во и - мя Го - спод - не, о - сан - на в выш - них.
 А - минь. А минь.
 Те - бе по - ем, Те - бе бла - го - сло - вим, Те - бе бла - го - да - рим,
 Го - спо - ди, и мо - лим - ти - ся, Бо - же наш,
 Бо - же наш, и мо - лим - ти - ся, Бо - же наш, и
 мо - лим - ти - ся, Бо - же наш, Бо - же наш.

BOOKS AND PUBLICATIONS

ORTHODOX CHURCH CALENDAR

Published by Metropolitan FILARET of Kiev and Galicia,
Exarch to the Ukraine.
Kiev, 1989. In Ukrainian

The Church calendar for the current year has been published with the blessing of the patriarchal exarch to the Ukraine. Like the prayer book and the Holy Scriptures, a calendar is indispensable to the Orthodox, because it enables all of them to share in the common life of the Church by addressing themselves to the saints on their respective feasts.

Besides general information on the year 1989, the calendar gives the dates of Church and secular holidays, a complete menologion with liturgical directions based on Church Rule, and the feasts of the various saints, with the significance of their names explained. This enables believers to know the name-days of their heavenly patrons and address them in prayer, as well as choose names for their children.

Also included are morning and evening prayers. At the beginning of the day, Christians seek God's all-powerful help for pure and pious living in love of God and their fellow humans, also addressing themselves to the Mother of God, the guardian angel and the saints. In their evening prayers they thank God for the past day and ask forgiveness for the sins committed, willingly or unwillingly, in its course. Constant communion with the Lord clears their conscience, reconciles them with God and fellow humans, and contributes to their spiritual growth and moral health.

The calendar also contains the

most frequently read akathistoi to our Lord Jesus Christ, the Most Holy Mother of God and St. Nicholas. In everyday life, these akathistoi are read in this order: the Akathistos to the Most Holy Mother of God, on Saturday; that to Jesus Christ, on Sunday; and that to St. Nicholas, on Thursday.

The design and printing of the calendar are of a high quality. The red cover carrying an early Ukrainian image of the Hodegetria creates a paschal mood — the very spirit that obtains in the Orthodox Church in the Ukraine in the Year One after the celebration of the historic jubilee. The millennium is the theme of most of the pictures. Their bright colours convey the excitement of last year's festivities. The title page carries a panoramic view of the jubilee meeting held at the Taras Shevchenko Opera in Kiev, on June 14, 1988. There follow photos of His Holiness Patriarch Pimen, Primate of the Russian Orthodox Church, and the hierarchs of the Ukrainian Exarchate headed by Metropolitan Filaret of Kiev and Galicia, Patriarchal Exarch to the Ukraine.

Many pictures show the jubilee services at the Kiev St. Vladimir's Cathedral, the procession round the cathedral, and the moleben conducted at the monument to Prince Vladimir of Kiev, the baptist of Russ.

The recent transfer to the Church of part of the Kiev-Pechery Lavra and the Far Caves was joyously welcomed by all believers. There are pictures

of the first Divine Liturgy before a vast congregation of pilgrims, in the square at the entrance to the Far Caves. It was celebrated by Metropolitan Filaret and assisted by hierarchs and other clergy. There are also photos showing the official festivities to mark the Millennium of the Baptism of Russ held on June 14-16 in Kiev, Lvov and other Ukrainian cities.

The calendar further contains reproductions of two icons by the well-known Ukrainian artist I. Izhakovich, one of the Mother of God ("Joy Unhoped-For") and one of St. Nicholas of Myra, both painted in 1947 for the Kiev St. Macarius Church and now preserved there.

The increased printings of both the table and wall calendars (200,000 copies), was good news to believers.

We express our profound gratitude to the compilers and editors of the calendar and hope that in years to come the calendars will be of an even higher quality. The calendar being so popular with believers, it is desirable that the future issues should contain not only the texts of prayers, but also commentaries to them, historical and liturgical information, catechisms and a glossary of Church Slavonic expressions, which should be brought nearer to the present-day form to make them more readily understandable for today's faithful.

Archpriest STEFAN ZHIL



ZHABKA CONVENT OF THE ASCENSION IN MOLDAVIA

Founded in the mid-17th century; the Cathedral of the Ascension consecrated in 1823. Venerated shrine of the cloister is the Gerbovets Icon of the Mother of God. Feast day, October 1/14



PUBLICATION
OF THE MOSCOW
PATRIARCHATE